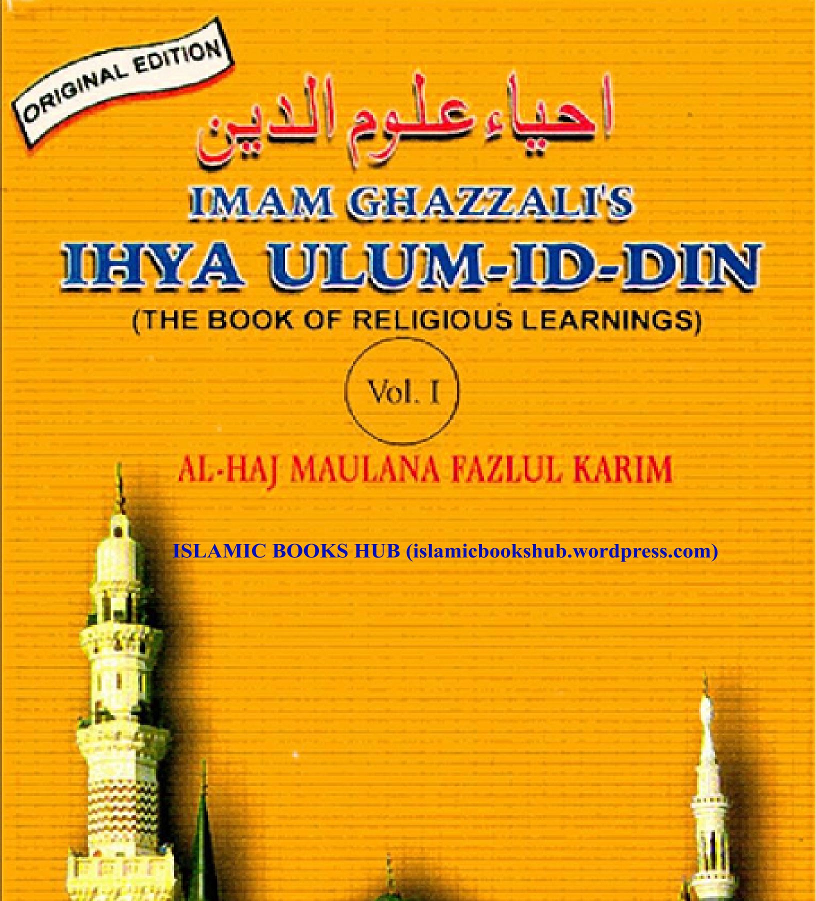

ORIGINAL EDITION
احياء علوم الدين
IMAM GHAZZALI'S
IHYA ULUM-ID-DIN
(THE BOOK OF RELIGIOUS LEARNINGS)
Vol. I
AL-HAJ MAULANA FAZLUL KARIM

REVIVAL OF RELIGIOUS LEARNINGS

IMAM GHAZZALI'S

IHYA ULUM-ID-DIN

Translated by
FAZL-UL-KARIM

VOL. I

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About the Book

The book is the English version of Imam Gha
Ulum-ud-Din. It deals with worship and divine servic

Imam Abu-Hamid al-Ghazzali is unquestic
greatest theologian of Islam and one of its nobles
original thinkers. He was born in 1058 A.D. at Tus, wh
in 1111. He reproduced in his religious experie
spiritual phases developed by Islam.

Starting his relgious life as orthodox, Al-Gha
turned Sufi, and when still under twenty he had brok
the past. In 1091 he was appointed lecturer at the Ni
Baghdad, where he became a sceptic. Four year later h
to Sufism after a terrific spiritual struggle that left him
wreck. Intellectualism had failed him. As a dervish
from place to place enjoying peace of soul and acqu
mind. After about twelve years of retirement in vari
including two years of retreat in Syria and a holy pilg
returned to Baghdad to preach and teach. There he co
masterpiece *Iyha Ulum-id-Din* (the revivification of t
of religion).

The mysticism of this work vitalized the law its
leavened the doctrine of Islam. In it and such other w
as *Fatihat-al-Ulum, Tahafut of Falasifah, Iqtisad f*
orthodox speculation reached its culminating point.

THE BOOK OF WORSHIP
CONTENTS

THE BOOK OF WORSHIP

PREFACE

Through the unbounded grace of the Almighty God and blessings of the greatest Apostle of God, the English version of the Book of worship of the world renowned Ihyaul Ulum (Revival of religious learning) of Imam Ghazzali, the greatest thinker of the world of Islam, the Proof of Islam, the famous Sufi and devout, has now been published in full. This book Ihya is a sea of knowledge full of reasons and arguments, full of Quranic verses, traditions of the Holy Prophet and of the companions and the famous saints of early ages. Each subject was supported by the Quran, traditions and sayings of the learned sages and wise men and established by reasons and arguments.

As the great Imam belonged originally to the Shafeyi Sunni sect, some of the religious doctrines will be found in line with that sect, but nevertheless its importance is very great. In his advanced age, the Imam was not a blind follower of sects but followed his independent thinking and as such indirectly created a sect of his own. As the world is advancing with ever new ideas and scientific discoveries, so also this work is full of novel and great ideas and scientific discoveries and thereby the Imam revived truly the religious sciences and gave them an impetus never given by his predecessors in such a manner. He saved Islam from the currents and cross currents of devilish thoughts and pagan ideas that inperceptibly entered into Islam and clearly showed their fallacies and misconceptions. For this reason, he was given the title of Hujjatul Islam or the Proof of Islam. His thoughts prevailed upon those savants who came after him. Had not the Almighty blessed him with the necklace of reason and intellect, the true belief of Islam would have been carried away by the strong current of irreligious and misguided thoughts.

True it is that there are many weak traditions in this book, but at the same time it should be remembered that the authors of six authentic traditional books specially Bukhari and Muslim selected some few thousand traditions as most of them were not proved to have been founded by trustworthy narrators from the Holy Prophet down to the narrator or did not meet with all the rules laid down for an authentic tradition. For want of proof,

The present translation is an attempt to bring ou
translation of Ihya in English in four Books. The firs
with worship and divine service, the second book w
usages, the third book with destructive evils and the
with constructive virtues. Ihya in original is a boo
comprising four parts and its abridged addition in
termed by the author himself as 'Kimiyae Sa'a
Touchstone of fortune. Unnecessary arguments of di
prevalent nearly one thousand years ago, some
needed at the present time and some sayings of some
reputation have been omitted in the present English
book has been, however, translated into Bengali in
author himself without ommission.

SHORT LIFE OF IMAM GHAZZALI

Imam Ghazzali was born in 450 A.H. (1058 A
village Taberan in the district of Taus in Persia and
Abu Hamid Muhammad. His title is Hujjatul Islam
Islam and his dynastic title is Ghazzali. His father
famous person but his grand father was one of the lead
that age. His father died while he was young leaving
the care of his mother and grand father. Ghazzal is sa
name of a village in the district of Taus in the p
Khorasan in Persia. According to Maulana Shibli N
ancestors had the business of weaving (Ghazzal) and
he retained his family title Ghazzali (weaver).

HIS EDUCATION: At the time of the death of
father, he entrusted the education of his two sons M
and Ahmad to one of his trusted friends. The latter in
them primary education and then sent them to a privat
The boys within a short time committed the whole
memory and after that began to learn Arabic.

They were then admitted in a free Madrasl
sometime, Imam Ghazzali left his native village f

returned to him. It was returned to him at his earnest

Then he joined Nizamia Madrasha at Nishapur reputed seat of learning and a great educationist nan Haramain was its principal. He had 400 students of were most noted - Harrasi, Ahmad-b-Muhammad Ghazzali. The latter became so much grieved at his d left Nishapur and went to Baghdad, the capital of the was then a young man of 28 years of age.

At Baghdad, he was appointed principal of Madrasha by Nizamul Mulk the chief vizier of the T Malek Shah. Being thus appointed at an early age to post, his popularity as a great learned man spread f and the rulers and the chieftains used to consult affairs and theological matters.

LECTURES OF IMAM GHAZZALI: In the lec Imam, hundreds of learned men and dignitaries of t even the ruling princes attended. His lectures arguments and reasons and they were mostly r Sayeed-b-Fares and Ibn Lobban. They recorded near lectures which were completed in a bo Majalesse-Ghazzali.

The great Imam then turned his mind to ga heights and the circumstances leading to it were him in his book Munkezum Minaddalal (Delive error). He was a follower of Imam Shafeyi in his e in Baghdad he mixed freely with the peoples of a thoughts and ideas. There were then the Shīas, Zindiqs, Magians, Scholastic theologians, Chris atheists fire-worshippers and idol worshippes. The the Deists, the Materialists, the Naturalists, the p They used to meet in mutual wars of argumen debates. This had such an effect in the mind of the In whole life became changed and he began to search f a free mind. His old ideas disappeared and he beg

...ation went to Damascus and closetted himse
its mosque and began attentively the divine service
and Zikr. Thus he spent here two years in solitude
27 years, he was initiated by Pir Abu Ali Farnedi
spiritual guide of also the vizier Nizamul Mulk. Af
he went to Jerusalem and visited the birth place o
and in 499 A.H. he visited the holy shrine of Hazrat
made there three promises:- 1) he will not go to the
ruler, 2) he will never accept their presentation, 3) h
any religious debates. He fulfilled these promises up
Then he went to Mecca for pilgrimage and visited
and stayed there for a long time. When he returned
requested by the ruler to accept the post of the
Nizamia Madrashah and he accepted it. When th
assassinated by an assassin, he gave up the post and
and closetted himself in a khankah. The new ruler r
Imam to join his post of the principal but he declined

He died at his native village Taberan on 14th Jam
505 A.H. corresponding to 19th December 1111 A.
narrated a story about his death. He said: On Monday
morning he got up from his bed, performed his mor
and then sent a man to bring his coffin cloth. W
brought, he lifted it up to his eyes and said: Lord's co
be obeyed. Saying this, he prolonged his legs and i
breathed his last. The Imam left no son, but only daug

HIS BOOKS: The Imam lived nearly 55; years a
to write books from his early age when he was 20 ye
travelled for nearly 10 to 11 years and spent most of
reading, writing and teaching. Besides this, he had
thousand letters which came from far and near for h
and opinion. He wrote nearly 400 books of which the
are noted.

THEOLOGY: Wasit (Shafeyi jurisprudence), Ba
(Canon Law) (compendium), Bayanul Qaolaine
Khulasatul Rasail (Quintessence of jurisprudence),

JURISPRUDENCE: Khulasatul Fiqh (qui
jurisprudence) Wajiz, Iqtisad-fil-I'tiqad (exposi
Al-Qaestas Mustaqim.

LOGIC: Mizanul Amal, Mihakhul Naza
(whetstone of reflection on Logic), Mayatul Ilm (v
of science), Al-Ma'arif (Discourse on Logic). M
Fannil Manteq (the weighing scale of the science of

PHILOSOPHY: Maqasidul Falasifah (
Philosophers), Munqezum Minaddalal (Deliveren
an autobiographical statement of his spiritual pro
Arsayin (abridgement of Ihya), Resalatul Laduniy
wahi).

SCNOLASTIC THEOLOGY: Tahafatul falasifa
of the philosophers), Iqtisad, Mustajhari (guid
Iljamal Awam (vilification of peoples), Fay
(refutation of atheists), Fikhrot wal Ibrah (M
contemplation), Al Hikmat (wisdom of God), H
(realities of soul).

SPIRITUAL AND MORAL: Ihyao Ulumidd
religious learnings), Kimiyae Sa'adat (Touch sto
Akhlaklul Abrar (conduct of the pious), Jawaharul
of Quran), Minhajul Abedin (path of the devout), M
(steps for the sojourners), Bidayataul Hidayah
guidance), Mishkatul Anwar (Niche of lights).

TAFSIR: Yeakutut-Ta'wil (a commentary of t
volumes now lost).

Of the 400 books he compiled, some on
preperved in many libraries of Europe, while th
not accept them as they should have been accepted
went so far as to burn some of his books which w
to the world.

... Abdullah Idrees was a great ... committed to memory the whole book Ihya. Shaikh A... times from first to last and at the end of each reading ... to the students and the poor. Many students of ... committed it to memory. Many saints regarded the ... result of Ilham or inspiration. The great saint Kutub Sh... held the book in his hand and said to the people: Do ... which book is in my hand? Immediately he showe... signs of lashes on his back and said: I was not a suppo... book. Last night, Imam Ghazzali took me in presence o... Propeht and inflicted on me these lashes on my ba... disregard of the book. These are the signs of lashes on m...

IMAM GHAZZALI AND EUROPE: The books ... Ghazzali was so much accepted and honoured in Eu... they preserved them in many libraries. But they did n... so much attention in Muslim countries. Some Muslin... men even did not open their eyes to see them, b... prohibited the people to read them. For this reason, his ... rarely found in the libraries of Muslim countries. Man... book compiled by the Imam at his early age. Therein ... with completely free and independent mind and was n... follower of Mazhabs or sects. This book fell into dis... Muslim countries only for this fault. Mankhul and Ih... ordered to be burnt and it was translated into action. ... accepted them with honour and preserved the... destruction. The book 'Maqasedul Falasefa' is not f... Muslim countries but it is preserved in the libraries o... Europe also accepted his other books.

GHAZZALI'S INFLUENCE: It is no exaggeration to ... the modern opinion about religion is much due to the in... of the Imam's thoughts. The many books that were writt... his death reflect greatly the thoughts of the great Ima... views on Sufism were accepted by the latter Sufis. Aft... Maulana Rumi, Ibne Rushd, Shah Waliullah and such...

should be widely read and circulated. Mr. Watt says
has sometimes been acclaimed in both east and w
greatest Muslim thinker after Muhammad and he is by
unworthy of that great dignity.

PREFACE OF IMAM GHAZZALI

Take whatever the Apostle gave you and keep a
whatever he forbade you - 59 : 7 Quran.

Firstly, I begin with the praise of God though ou
guide insufficient and meager in relation to His r
Secondly, I invoke His blessings on all the prophets an
on His last and greatest Prophet Muhammad (peace b
all). Thirdly, I pray for His help and grace that the
remain in me firm will and incentive for writing the b
Ulumiddin or the Revival of religious sciences.

Fourthly, O defamer, O heedles, O one denying
has removed from my tongue the tie of silence and
neck the necklace of arguments and reasons. It is m
reply to what you argue. In other words, you have cl
eyes from open truths and taken help from whatever i
untrue and praise ignorance. If a man wants t
something from the evil practice and habits of men or
his wish to translate his learning into action in orde
Almighty may prefer to purify his soul, let him kee
engaged in divine services and seek to atone for the s
committed in his past life and for which he ha
despaired. Let him keep aloof from the society of tho
about whom the Holy Prophet said: The greatest puni
the Resurrection Day will be meted out to that lea
whom God has not given any benefit to his learning.

It is my firm conviction that there is no reason
refusal to accept the truth except what has been stated

…, that death is near and the journey is long, that p… scanty, dangers are great but the paths are blocked.

The learnings and actions which have got no conne… God are fit to be entirely rejected by the wise and thos… wisdom. It is very difficult for a traveller to the nex… tread the paths, because there are injurious and d… elements on the way but there are no passport and mea… them. The learned are the guides to these paths. Th… heirs of the prophets. Time has slipped out of their ha… who are slaves to evil habits are alive. The devil is pow… the majority among them and various kinds of sins … them. Almost every one among them is engrossed in th… of this world and its comforts and enjoyments. For th… the majority of them consider good as bad and bad as g… the religious learnings and sciences have become ob… lights of guidance have almost disappeared from th… They duped the people to believe that there is no othe… than that of Flah (Jurisprudence). These are the … administration which help the judges in the administ… justice and the rulers in the administration of their c… They say that there is no learning except that of Mu… debates. The present learned man cherishes hope of vic… his adversary and seeks means to make him silent. … informed the people that there is no learning except the s… scholastic theology by help of which a speaker seeks to i… the minds of the public. They see no other science exce… three sciences. The sciences of the next world and the lea… the sages of early times have disappeared from the pe… the learning which was described by God in His Holy … theology, wisdom, light and guidance has been immerge… deepest recess of forgetfulness.

When such is the condition of the religion, such down… catastrophe, I have thought it prudent to write this book e… Ihyao Ulumiddin (Revival of religions Sciences). By thi… the path of early Muslim sages has been opened a…

evils, 4) and the Book of constructive virtues. I have d
chapter of knowledge at the very beginning as it i
importance. It is necessary to discuss such learning
which is a great help towards divine service accordin
of the Holy Prophet. He said: To seek learning is co
every Muslim. I began with the chapter on knowledg
separate the useful knowledge from the harmful k
the Prophet said: We Seek refuge to God from the
which is not useful.

(1) **The Book of worship** comprises ten
(1) Knowledge, (2) Articles of Faith, (3) Secre
(4) Secrets of Prayer, (5) Secrets of Alms-giving, (
Fasting, (7) Secrets of Pilgrimage, (8) Rules of Qu
(9) Rules of invocations and supplications and (10) o
daily duties according to fixed times.

(2) **The Book of worldly usages** consists of te
(1) rules of eating and drinking, (2) rules of marriag
earning livelihood, (4) lawful and unlawful things
companionship and brotherhood (6) rules of h
solitude, (7) rules of journey, (8) music and ecstasy
enjoining good and forbidding evil, (10) rules
exemplified by the character and conduct of the Prop

(3) **The Book of Destructive evils** comprises te
(1) wonders of soul, (2) discipline of soul, (3) harm
and sexual passion, (4) harms of tongue, harms of a
and envy, (6) evils of the world, (7) evils of
miserliness, (8) evils of show and pomp, (9) evils of
and pride and (10) evils of vanity.

(4) **The Book of constructive virtues** comprises
- repentance, (2) patience and gratefulness, (3) fea
(4) poverty and asceticism, (5) Tauhid (unity of go
reliance, (6) love and contentment, (7) intention,
and sincerity, (7) self-examination and self-acc
meditation, (10) death and ponder over death.

Secondly, I have arranged what they kept scattere
brought together what they kept separate. Thirdly
short what they made long and corrected what th
Fourthly, I have deleted what they repeated. Fifthly
this book easy to understand after disclosing the s
These are the five specialities of this book.

I have placed the foundation of this work on f
two reasons. The first basic reason is that I have in
this book well-arranged rules and their real nature
may be easily understood, as the knowledge by w
world is known is of two kinds - knowledge
behaviours and usages and the knowledge o
inspiration, secret and subtle matters. What I
knowledge is the knowledge for attaining the subm
the ultimate object of life. What I understand by
outward behaviours and usages is the knowledg
religion attended with actions in accordan
knowledge. The object of this work is only to narra
of practical religion and usages and not to narrate
revelation and inspiration, as there is no permissi
latter into black and white though the science of re
ultimate object of those who search after truth
coveted matter in the eye of the extremely truthful
way of acquiring knowledge of worldly uses. The
did not speak anything about the science of reve
through signs and symbols, because he knew that t
men to understand it is very little. There is no
learned other than the path of the prophets, as the l
heirs of the prophets. The science of practical religi
kinds-open science of the actions of the physical s
secret science of the functions of the heart. The
keep connection with the physical senses are the ac
or usages of life. The heart which comes from the
and is removed ultimately from the senses is influe
the praiseworthy virtues or the blame-worthy vice
science of practical religion is divided into ope
sciences. The open science and usages of life. The

The second basic reason is this. I see a great e[...]
students for study of jurisprudence or Fiqh. To thos[...]
fear God, jurisprudence has turned into an object o[...]
means for acquiring name and fame. Jurispruden[...]
kins. As the objects which adorn the dear things ar[...]
think it better that this book should be modelled int[...]
Figh or jurisprudence, so that the minds may be incli[...]
this reason, one who wants to attract the attention of[...]
some men to the science of medicine remod[...]
astronomical tests and writes a book after naming[...]
Health'. So also I have adopted some measures in t[...]
that the minds of the people are attracted towards s[...]
which is beneficial to human life. As the minds of th[...]
attracted to the science of medicine for preservation[...]
of body, so also it is necessary that the minds of th[...]
attracted to the treatment of the diseases of soul a[...]
expectation of a happy and prosperous life in the[...]
which will last forever and forever. Physical happi[...]
and transient as compared to spiritual happiness in t[...]
Physique is mortal while soul is immortal. So I[...]
Almighty for his help and succour for writing and[...]
this book **Ihyao Ulumiddin** as He is the most Compa[...]
most Merciful.

PROOF OF THE QURAN: God says: God, ange
learned men who stand on justice bear testimony th
deity but He - 3 : 18. Now look, O dear readers, hov
attestation first by Himself, then by His angels and
learned. It is understood from this verse that the
learned and their honour are much high. God says
are believers among you and the learned, God will ir
rank - 58 : 12. Hazrat Ibn Abbas said about them: The
learned is seven hundred times more than that of th
and the ofference between the two ranks is the dis
path of five hundred years. God says: Are those who
equal to the illiterate - 39 : 9 ? God says: The learned
servants fear God most - 35 : 28. God says: Say, God
as a witness between me and you and those wh
knowledge of the Quran - 13 : 43. God says: But thos
been granted knowledge said: Alas for you, the rewa
best for those who believe and do good - 28 : 80.

God says: These parables We set forth for men
understands them except the learned - 29 : 42. God s
had only referred it to the Apostle and to those ch
authority among them, those of them who would in
would have know it - 4 : 93. God thus made k
dependent upon their efforts. In the practical relig
commands have been placed upon the investigat
learned and their rank with the prophets for prop
God's commands. God says: O the children of Adam!
down to you raiment to cover your shame and adornm
but the raiment of piety is best - 7 : 25. God says: I ha
them a book and with knowledge I explained it in deta
and a mercy to all who believe - 7 : 52. God says: I sha
their story with knowledge - 7 : 6. God says: It is a clear
hearts of those to whom knowledge has reached - 29
says: He created man and taught him to speak - 55 ; 2.

HADIS: The Holy Prophet said: God gives kno
religion and guidance to truth to one whose good He in

learned.' So the angels of heaven and earth ren
seeking forgiveness for the learned and they rema
themselves. What can be greater than this rank?
said? 'Wisdom increases the honour of the noble
servant as high as to raise him to the level of king
tradition, it is understood that even in this world
learning can be enjoyed. This is also true that the
better and more lasting than this world.

The Holy Prophet said: Two traits of character a
in a hypocrite - good guidance and knowledge of t
meaning of theology or jurisprudence will be dis
The lowest knowledge of a jurisprudent is that th
better than this world. When this knowledge will
him, he will be free from hypocrisy and show. The
The best of the people is a believing learned man w
when sought for, and when the people keep away
also keeps away from them. He said: Belief is with
its dress is God-fear, its ornament is shame an
knowledge. He said: The learned and the warriors
the rank of prophethood.' The learned have been s
the prophets were sent. They are guides to the pe
warriors wage war in the path of God with their
apostles. He said: The death of a people is easier tha
one learned man. He said: Men are like the mines
silver. Those who were best in the days of ignoranc
in Islam provided they have got the knowledge of
also said: I shall intercede on the Day of Resurrec
witness for one who commits to memory forty tra
my followers and transmits these to them.

The Holy Prophet said: The ink of the lea
weighed against the blood of the martyrs on the
Day. He said: Whoever of my followers commits to r
traditions will meet with God as a learned theolog
God is sufficient for the worries of one who acquire
of God's religion. He gives him provision from a so
has never conceived. He said: God revealed to

corrupt" the rulers and the theologians He said: Sl
come wherein my knowledge for nearing God does
let not the sun rise on that day. The superiority of a
over a worshipper is like my superiority over the o
So see how he linked knowledge with prophethoo
belittled the rank of the learned man without action,
a worshiper is worshipping always and he wou
worshipped had he not possessed knowledge. H
superiority of a learned man over a worshippe
superiority of moon over the stars. He said: There v
on the Resurrection Day the prophets, then the lear
the martyrs. So the rank of the learned is next to
prophets and higher than that of the martyrs.

The Holy Prophet said: God has not given an
excellence than the knowledge of religion and one t
more formidable to the devil than a thousand w
Everything has its foundation and the foundation of
is knowledge of theology. He said: The best part of y
is its easiest and the best worship is (the acquisition
knowledge. He said: The superiority of a believing l
over a believing worhsipper is seventy degrees. He sa
living in an age wherein the theologians are
Quran-readers and the preaches are few, the beggars
the givers are many, wherein deeds are better than l
But soon there will come over you such an age v
theologians will be few, the preachers and the Qu
many, the givers few and the beggars many, wherein
will be better than deeds. He said: There is differe
hundred degrees between a worshipper and a learne
distance between two degrees is as the run of a racin
seventy years.'

The Holy Prophet was once asked: O Prophet of G
action is best? He said: Knowledge. He was then q
Which knowledge do you mean? He said: Knowledge a
They said: We ask you about action but you speak of k
The Prophet said: With your knowledge of God, a fe

about you. I have not placed knowledge in you in o
you. Go, I have forgiven you.

Sayings of the sages: Hazrat Ali said to Ka
knowledge is better than wealth. Knowledge guard
are guarding wealth. Knowledge dispenses justice,
seeks justice. Wealth decreases with expense whi
increase with expense. He said: A learned man is b
who prays and fights in the way of God. When a
dies, such a calamity befalls on Islam which canno
except by his successor. Hazrat Ali said in poems:

Glory is due to none other than to the learned.
Guided are they and proofs to the seekers of gui
Everybody is honoured proportionate to his kno
But the illiterate are disgraced, as enemies of the
Acquire knowledge, you will be immortal.
All men are dead, only the learned are alive.

The sage Ibn Aswad said: Nothing is more hon
knowledge. While the kings rule over the people, th
over the kings. Hazrat Ibn Mobarak was asked: Wh
replied: The learned, He was again asked: Who a
replied: The ascetics. He was again asked: Who are
He said: Those who exchange the religion for the w
not consider anybody as a man except the learned
distinguishes men from the lower animals and i
knowledge that men are honoured. This honour is
man for his physical strength, because a camel
stronger than a man. This honour is not for his larg
body of an elephant is bigger then that of a man. T
not on account of his bravery as a ferocious beast is
man. This honour is not for his strength of too much
stomach of an oxe is bigger than that of a man. This
for his strength of sexual passion as a sparrow h
strength for coition than that of a man. This honour o
account of his knowledge and intellect.

heart. When the heart is not given wisdom and kn
three consequitive days, it dies. It is a veritable truth
of the heart is knowledge and wisdom. As food ke
alive, these two things similarly keep the heart al
misses knowledge has got his heart diseased and
death, but he does not understand it. When he leav
and its works, his power of sense goes away just as e
keeps one forgetful for a moment of the pangs of
when death takes away the burden of this world fro
repents at the advent of his death but it comes to
condition is just like that of one who does not feel
swoon, but as soon as he recovers from his swoon,
feel pain. Men are in sleep but they are awake at death

The sage Hasan Basari said: The ink of the lear
weighed against the blood of martyrs and then it w
that the ink of the learned is heavier than the b
martyrs. Hazrat Ibn Masud said: You should acquire
before your death. By One in whose hand there is m
who were killed in the way of God would every tim
God should resurrect them, as learned men, as they
honour meted out to the learned men there. Nobo
learned. Learning is to be acquired. Hazrat Ibn Abb
discuss about learning in a portion of night is dearer to
keep up awake throughout the night in prayer. H
Hurairah and Imam Ahmad held this view. God ad
pray thus: O God, give us good in this world and g
hereafter - 2 : 297. In explaining 'good' in this ve
Hasan Basari said that it means Knowledge so far as th
concerned and Paradise so far as the hereafter is co
certain wise man was once asked: Which thing is to b
He replied: That thing which will remain with you e
boat capsizes, that is knowledge.

EXCELLENCE OF LEARNING

QURAN: God says: If a party from every ban
remained behind, they could devote themselves to the r

seeker of knowledge. He said: To rise up at dawn
section of knowledge is better for you than to pray
rak'ats. He said: If a man learns a chapter of kno
better than the world and its contents. He said: See
even if it be in China. He said: To seek knowledge is
on every Muslim, male and female. He said: Kn
treasure house and its key is enquiry. So enquire a
rewards therefore for four persons - the enquirer,
man, the audience and their lover. He said: The ign
not remain silent over their ignorance, nor the learn
knowledge. He said: To be present in an assembly
man is better then praying one thousand rak'ats,
thousand sick men and attending one thousand f
Prophet was asked: O Messenger of God, is it be
reading of the Quran? He said: What benefit can t
except through knowledge? He said: He who seeks k
revive Islam and dies in that condition, there
difference of only one step between him and the prop

SAYINGS OF SAGES:

Hazrat Ibn Abbas said: When I sought knowled
degraded, but when I was sought for knowledg
exalted. Ibn Mubarak said: I wonder for one who d
knowledge. How can he call himself towards hono
wise man said: I do not feel sympathy for anybody m
persons 1) one who seeks knowledge but does not u
and 2) one who understands knowledge but does
Hazrat Abu Darda's said: To learn one point is better
the whole night. He said: Either be a learned man, or
an auditor, but not anything else. Hazrat Omar said:
one thousand persons who pray all the nights an
days is a lesser calamity than the death of one learne
versed in lawful and unlawful things of God. Imam
To seek knowledge is better than optional prayers.
Darda'a said: He who thinks that to go at dawn
knowledge is not jihad is deficient in intellect.

covenant from the People of the Book - you shall su
known to mankind and not conceal it - 3 : 187. It
teaching was binding on them. God says: A party
conceal the truth although they know it - 2 : 140. Thi
concealing truth is unlawful. God says: Don't conce
for whoever conceals it is wicked at heart - 2 : 283.
said: God does not give a learned man any knowlec
takes from him a covenant as He took covenar
prophets - namely to make it known to the peo
conceal it God says: Who is better in speech than o
towards God and does good - 41 : 33? God says: Call
way of your Lord with wisdom and good sermon - 1
says: He teaches them the Book and wisdom - 2 : 123.

HADIS: The Holy Prophet said to Mu'az when h
to start for Yemen: If God gives guidance to a man th
help, it is better than the world and its contents. He sa
learns a section of knowledge to teach it to the peopl
given the rewards of seventy Siddiqs (true righteous
Christ said: He who acquires knowledge, acts up to it
it to the people, will be called great in the kingdom
The Prophet said: On the Day of Resurrection God wi
worshippers and the warriors: Enter Paradise. The l
then say: By virtue of our learning, you have wors
fought. God will then say: You are like some of
Intercede and your intercession will be accepted. S
intercede and enter Paradise. This rank they will g
knowledge which reached others and not for the
which did not reach others but remained with them. T
said: God will not take away knowledge from men a
given it to them, rather He will withdraw it after takir
of the learned men. Whenever a learned man will pas
knowledge with him will also pass away and at last th
none left except the ignorant leaders. Whenever anyth
asked to them, they will give decision without kno
which they will be misguided and will misguide o
Prophet said: If a man after acquiring knowledg

remember and then carry it and teach it to your bro
It is equal to worship for one year. He said: Accursed
and what is therein except one who remembers the g
one who makes friendship with Him, one who
teaches. God, His angels, the inmates of heaven and
the ant in its hole and the fishes in the sea like one
good to the people. He said: A Muslim gives his bro
no greater benefit than a fair tradition which has
and which he subsequently transmits to him. H
believer hears a good advice and then translates it in
is better than his worship for one year. The Prophe
out and saw two assemblies - one was calling God
their supplications and another giving the p
instructions. The Prophet said: The first g
supplications to God. If He wishes, He may grant th
wishes He may reject them. Another group are
instructions to the people. I have been sent as a teac
went to them and took his seat among them.

The Prophet said: The simile of guidance and
with which God sent me is like that of profuse
upon a certain locality. One spot became full o
consequently abundant herbs and grasses grow
ditches and the canals in another spot reserve wa
gives benefit to mankind therewith. They d
therefrom, irrigate their lands and grow crops. Th
spot which neither hoards water, nor grows an
herb. The first simile is that of a man who gets ben
knowledge. The second simile is that of a man
benefit to others. The third simile is that of a m
deprived of both the benefits. The Prophet said
guides towards something good is like one who do

The Holy Prophet said: When a man dies, all his
except three - 1) a permanent endowment for chari
knowledge (7) and righteous successors. He said The
except for two persons - 1) one whom God has given
according to which he conducts himself and teach

SAYINGS OF SAGES

Hazrat Omar said: He who learns a Hadis and in
act up to it will get the rewards of one who tran
action. Hazrat Ibn Abbas said: If a man teaches
people, everything seeks forgiveness for him, even
the sea. A certain wise man said: A learned
intermediary between God and men? So see how
intermediary. A learned man said: The learned men
of the ages. Each is a light in his own time giving
people of his time.

Hazrat Hasan Basari said: But for the learned,
would have been animals. In other words, learn
man to the limit of humanity from the limit of ani
Prophet said as reported by Muaz-b-Jabal
knowledge, because its acquisition is fear of God, s
is worship, its study is praise, search for it is jihad,
to him who does not know is alms-giving, impartin
who are worthy is meritorious. It is the friend
companion in solitude, guide to religion and light
happiness and misfortune, bosom friend to a st
become to the path of Paradise. Through it, Go
nation, makes them leaders and guides of good. Se
others also become guides to good and the people fo
The angels urge them to work. Everything, dry
seeks forgiveness for them, even the fishes in sea, i
worms, beasts in forests, cattle and sheep and even
sky seek forgiveness for them, Knowledge gives lif
heart, it is a light of eyes in darkness and gives s
body after removing weakness. By its help, a man r
rank of the pious. To think of it is like fasting, and i
like prayer. By its help, God is obeyed and worship
help warning is given, by its help, unity of God is u
tie of blood is maintained and lawful and unlawful
known.

whether Zaid is a wise man, he should know first the
the word wisdom and then of Zaid or else he wil
Excellence is the additional quality of a thing which
defect. It is said that a horse is better than an ass. If th
carrying loads is taken, both are the same but a ho
some additional qualities which are not found in a
quality of running fast and physical beauty. An anim
for its quality and not for its body. Now under
knowledge is better. As a horse is called better than a
quality of running fast, so you will call knowledge b
compared to other qualities, Knowledge is good for i
and not for its connection with other qualities.

All precious things fall into one of three groups
sought for its own intrinsic value, 2) what is sought as
an end, 3) and what is sought for both. What is sought
instrinsic value, for instance knowledge is noble. Wh
as a means to an end is gold and silver which are me
stone having no value of their own. If God had not
instruments of purchasing things, their value would
equal to other stones. Knowledge is precious for its
because with its help the happiness of the next world
Vision can be gained. It is not so in case of gold and sil
sought for both, that is for its own sake and as a mean
is physical health. If the body is healthy, all things ca
done, such as eating and drinking and other works. But
these things is to gain happiness in the hereafter and near
If this object is kept in view, you will get pleasure in the a
knowledge. The highest rank of man is the attainment of
the next world and the most excellent things are the way
it. So knowledge is the root of good fortune in this worl
next. The result of knowledge is to enjoy nearness of G
company with the angels and the pious divines which a
the next world and its result in this world is honour, influe
rulers and the people. So acquisition of knowledge and it
excellent actions in order to seek good of this world and
next and it is most laudable with the above object.

for manufacturing clothes, architecture for buildi
government for regulating human relations for l
and harmony. 2) The second category includes su
are helpful to the above mentioned activities, such
or ploughs for cultivation, instruments for spinnin
clothes and other implements. 3) The third cate
such activities as are supplementary to the princi
previously mentioned, such as eating, drinking, m
sewing clothes.

These activities are necessary for human hab
the various organs of the body are necessary for u
human body. The organs of the body also are divid
categories - 1) The fundamental organs, such as he
brain. 2) What is helpful to these principal organs
veins, and back-bone without which they can no
What is supplementary to the above two categories
are nails, fingers, eye brows etc. Out of these three c
most noble are the fundamental things, out of wh
noble is government on account of which peacef
becomes possible. For this reason, experienced and
are necessary to run the government.

Administration is divided into four classes. (1) T
is the highest as it is the government of the proph
jurisdiction spread over the public and private m
people. (2) Next is the administration of temporal ru
public matters of the people and not their private
Next is the administration of the learned and the w
people in the matter of the religion of God as they are
the prophets. It involves thoughts of the privileged f
is the administration of the preachers which in
thoughts of the common men. After the administra
prophets, the most noble is the diffusion of knowled
the people are saved from evil and destructive habits
towards fortune and constructive virtues. This is
knowledge and education.

help of which an activity is recognised. For instance,
of knowledge is better than learning a language as
can be acquired by intellect, while language ca
through the sense of hearing. As intellect is better th
of hearing, so knowledge is better than langu
examining the extent of human usefulness, fo
agriculture is superior to the craft of a goldsm
observing the excellence of a business, for instance, t
of a goldsmith is better than that of tanning hides.
also has got the above three qualities. (1) Firstly,
known that the science of religion is the path of th
Perfect knowledge and bright intellect can acquire i
most noble attribute of a man, because owing to th
trust of God has been accepted by him and throug
enjoy the neighbourhood of God. (2) Secondly, there
that the people in general get benefit of knowledge as
usefulness is very wide and it contributes to the happ
world and the hereafter. (3) Thirdly, knowledge is a
heals and governs the hearts and souls of men. Man i
creation and the lord of human organs is his heart.
teacher purifies the heart and guides it towards God.
is the finest mode of worship. The heart of a learned n
the good stewards of God. What rank is therefore
that in which a man is an intermediary between hi
fellow-men to draw them closer to God and to paradis

SECTION 2

PRAISEWORTHY AND BLAMEWORTH BRANCHES OF KNOWLEDGE COMPULSORY LEARNING (FARZE AYI

The Holy Prophet said: To seek learning is com
every Muslim. He said: Seek knowledge even thoug
There is difference of opinion among the learned
branch of knowledge is obligatory on an individua
about twenty different groups in this matter. Th
theologians any that it is scholastic theology
contributes towards understanding of Tauhid and th
of God. The Jurists say that it is Fiqh or jurispruden

Taleb Makki said that it is the knowledge about the fi
Islam.

Knowledge is of two kinds - knowledge of pract
and knowledge of spiritual matters. The knowled
compulsory appertains to practical religion which
three matter - beliefs, actions and prohibitions. F
when a sane man attains puberty, it becomes compul
to learn the words of attestation "There is no deity b
Muhammad is the servant and apostle of God. To kn
meaning does not then become compulsory on hi
believe it without any doubt and proof. The Pr
required only mere verbal acceptance of Islam and co
faith from the Arabs. What was compulsory on them
was fulfilled. After that, knowledge of the duties to
compulsory on them.

These duties deal with actions and prohibitions.
actions, if a Muslim reaches the early afternoon
becomes compulsory on him to know first how to pr
put it into action. This is the case with him in case of ot
also. If he lives up to the month of Ramazan, i
compulsory on him to know the rules of fasting and t
This is the case with Pilgrimage, Zakat and other dutie
by God and binding on all Muslims.

AS TO PROHIBITIONS: It depends upon circ
and new events. It is not compulsory on the blind ma
which sight is unlawful, on the mute to know which
unlawful. So to know a thing is not compulsory on a M
does not require it. If after the acceptance of Isla
anybody who wears silk dress or takes property of an
by force or looks to a strange woman with passion, he n
how to restrain himself from these things.

As to beliefs and thoughts of mind, their kno
obligatory according to the state of mind. Thus if a ma
doubt in his mind about the meaning of attestation fo
then becomes compulsory on him to know what will re

destructive evils. Why should it not be compulso Prophet said: Three things are destructive - sordid vehement passion and self- conceit. Other evils three destructive evils. To remove these evils fr compulsory. If a man is converted to Islam, what is on him is to believe in paradise, hell, resurrection da day. The Prophet said: To acquire learning is bind Muslim. He did not say to learn Alif, Lam or Mim, b learn the science of actions. As actions becom compulsory on him, to acquire knowledge about becomes gradually compulsory on him.

FARZE KEFAYAH (COMPULSORY DUTY ON COMMUNIT

Know, O dear readers, that learning about th divided into two categories - those which are con religion and those which are not so connected. T learning are those which came from the Holy Pro which there is no question of intellect, and the learn not connected with the religion are Mathematics, M They are of three kinds - praiseworthy, blame permissible. The sciences which are necessary for pr world are praiseworthy, such as Medicine, Math These are Farze Kefayah or binding on the comm whole. Farze Kefayah is such compulsory duty witho nation can go on in this world. If a man at least ac learning or science in a town or locality, all other p town or locality get absolved from its sin. If, howe learns it, all will be transgressors. The sciences whic learnt for agriculture, administration, industry, h weaving etc. are Farze Kefayah. To be expert in such not Farze Kefayah. The learnings which are blame sorcery, talismanic science juggling, gambling and t learnings which are permissible are poetry, history, biology etc.

All learnings connected with the religion are pr but when any other learning is mixed with any

1) Sources of religious learnings are four in nu... Book of God, the Sunnah or usages of the Holy I... unanimous opinions of Muslim jurists (Ijma) and th... companions. Ijma is the third source of Islam as it sh... towards the usages of the Prophet. The first source i... and the second is the Sunnah. The fourth source is th... the companions because they saw the Prophet, w... coming down to revelations and they saw what other... through their association with the Prophet.

2) Branches of learnings of religion are draw... sources not according to the literal meaning but acco... meaning adduced by the mind, thereby w... understanding as indicated by the following Hadis: ... not sit in judgment when angry. This means that he s... judgment when he is pressed by calls of nature, ... disease. The last thing is of two kinds. One kind r... activities of the world, such as the books of law and ... to the lawyers and jurisprudent; and the other kind r... activities of the hereafter. The latter is the sci... conditions of the heart and of its praiseworthy ... blameworthy evils.

3) The third is the sciences helpful to the p... sciences such as the science of language and gramm... necessary to know the Quran and Sunnah. Th... themselves religious education. They were not nece... Holy Prophet as he was illiterate.

4) The fourth kind is the supplementary scie... connected with pronunciation of words and differe... and meanings, such as tafsir, knowledge of revocati... books on authoritative transmission, biographies o... companions and narrators of traditions.

These are the religious learnings and are praisew... such Farze Kefayah or binding on the community as a...

If you question: Why have you include... jurisprudence within the worldly sciences and...

not become perfect without the world. If you leave
with the rulers, you will find that the religion is the
and the ruler is its guard. That which has got no fo
destroyed and that which has got no guard is also
Rule can not go without a ruler and the instrument of
or administrative laws. The government does
primarily to the religious sciences. It is well-k
pilgrimage does not become perfect unless a compan
for protection from the ruffians and robbers in journ
or pilgrimage is one thing, rule for pilgrimage is an
guard is a third thing and the laws are a fourth thing
of Fiqh is to give knowledge of administration. This i
by the following Hadis: Nobody can give legal deci
three- ruler, authorised agent and one not so authoris
gives decision out of his own accord. A ruler or leader
to give legal decisions. One who is authorised by
deputy. Except these two, the third person is called
who undertakes the responsibility himself. The com
general refrained from giving legal decisions, but
were asked about the Quran and the learnings of th
they did not remain silent.

It may be said that the argument does not apply
acts of worship about which a Faqih gives decision.
may be said that Fiqh gives decision about the follow
of religion - Islam, Prayer, Zakat, Halal and Haram. A
a Faqih pays attention only to outward confession
Tauhid but the heart or mind is outside his domain.
kept the rulers and the warriors outside it. He questi
who praised another man as a martyr: Have you ex
heart of the killed? He uttered Kalema Tauhid out of f
killed and then he was killed. The jurisprudent will g
that his Islam was good even though he uttered i
shadow of sword. This is therefore a matter of this wo
reason, the Holy Prophet said: I have been ordered
people until their lives and properties are safe in my
will come to no help in the hereafter. What will help

prayer will be of no use in the hereafter. As verba
Kalema Shahadat will be of no use in the hereaf
outward formalities of prayer will come of no
actions of mind and God-fear which appertain to
the hereafter and which help the outward actions
domain of a Faqih or jurisprudent.

ABOUT ZAKAT: A Faqih will see whether Z
realised according to th prescribed rules. It is re
judge Abu Usuf gave decision that if a man ma
wealth to his wife at the end of a year and takes ba
to him by gift, it is alright although it is done to avo
Zakat. On this point, Imam Abu Hanifa declared
result of his knowledge of Fiqh and it is correct ar
worldly wisdom, but it will be of no use in the he
harms in the hereafter will be greater that its benefi

ABOUT HALAL AND HARAM: To abst
unlawful thing is piety and there are four grade
Piety which is required for attestation of truth. If
up, he is not qualified to act as a judge, administra
This kind of God-fear is only to save oneself from
things (2) The second grade of piety is that of a
saves himself even from doubt whether a certain t
or unlawful. The Holy Prophet said: Discard
doubtful for that which is not doubtful. He als
heart-alluring (3) The third grade of piety i
God-fearing man who gives up even a lawful th
falling into an unlawful thing. The Prophet said: N
God-fearing man unless he gives up what causes r
for fear of what causes harm. For instance, such a
state all affairs to the people lest he is drawn to ba
fears to eat a delicious food or drink lest it stimulat
lust which drive the people to commit unlawful
fourth grade is the piety of the siddiqs or extremely
who gives up everything except God for fear of
single hour of life for nothing.

limited to the matters of the world.

Science of the road to the hereafter is divided int the science of revelation and the science of practical science of revelation is the primary object of the practical religion. A certain Sufi said: I fear the bad e who has got no portion of the knowledge of revelatio portion is to believe it and place it to those who are w certain sage said: Whoever has got two characterist and pride-will never be blessed with this secret scien sage said: Whoever is addicted to this world or persis desires will not attain this secret science though he the other sciences. This secret science is the science o and those who are in the neighbourhood of God. T which illumines the heart, cleansing it of all imp blameworthy sins. He understands now what he h but did not understand. he comes to learn the eternal attributes of God, His works and wisdom in the cre world, the meanings of prophethood, the devil, the cause of revelation on Prophets, the meaning of Pa punishment of grave, Bridge, Balance, accounts and things.

Some say that these things are mere examples, b reserved for the pious what no eye has seen, no ear ha no heart has conceived. Some say that man knows Paradise except its attributes and names. Others hol are mere patterns and some are identical with the rea these names signify. Likewise others hold that l knowledge of God is one's inability to reach it. Th secret knowledge is to remove the covers of doubt things from mind and the appearance of such light th clears everything like day light. It is possible owing to heart. It is like a mirror through which one can everything that falls on it if is cleared of all impurit The science of the heart is that by which these im

extent will it reflect its reality. this cannot be att
discipline and efforts. This secret science canno
books, but it can be gained by experience as a gift
this science, the Holy Prophet said: this is such
which is like a hidden things. None can grasp it ex
know God. Don't despise such learned man whom
a portion of it, as God does not despise a man on v
a gift.

The second kind of practical religion is the pra
blameworthy sciences of the states of the heart. Its
qualities are patience, gratitude, fear, hope, co
criticism, God-fear, generosity, recognition of tl
under all circumstances, good faith, good conduc
and sincerity. To know the limits of these attrib
nature and the means whereby they are attained
and their signs are included in the Science of the
blame-worthy evils are the following-fear
displeasure over pre-decree, envy, hatred, hypo
hope for living long, pride, show, anger, en
miserliness, self-conceit, to honour the rich, to look
contempt, haughtiness, vanity, boasting, loss o
expression of piety, lukewarm support for t
fostering enmity with outward of friendship, re
breach of trust, harsh treatment, contentment w
oppression, loss of shame and kindess. These are t
mind, roots of evil deeds and miseries.

The opposing qualities are praise-worthy an
heads of all good deeds. To know their real nature
Science of the hereafter and to know it is compuls
of a learned man of the hereafter. Whoever turns
will be destroyed in the hands of the King of
anybody going against the temporal rulers and the
would be destroyed. The attention of the juris
respect to the compulsory sciences is towards the
attention of these people is towards the good of t

Among the learned men of practical sciences, th
God fearing keep attached to the learned men of sec
As a student sits in school, so Imam Shafeyi used
Shaiban Ray and ask him: How shall I do this work?
asked Imam Shafeyi: Are you asking questions to a
said: This man has learnt what we have not lea
Ahmad-b-Hambal and Ihya- b-Mayen could not
certain matter and they therefore went to Maruf Kark
not equal to them in the science of practical religion.
him: The Prophet said: What will you do when you w
matter in the Quran and Sunnah? He said: Ask the
among you and consult them in this matter. We have
for this.

Someone said: The learned men of exoteric kno
the ornaments of the world and the state but the lear
exoteric knowledge are the ornaments of the kin
angles. Hazrat Jun aid said: My spiritual guide said
With whom do you keep company when you leave r
said: I keep company with Mohabasi. He said: Yes
knowledge and manner but avoid the subtleties of hi
theology and return it to him. When I left him, I hea
May God make you first a Muhaddis (traditionist) a
ascetic (Sufi), but not first an ascetic and then a trad
meaning is that he should acquire first the science
and learning and then become an ascetic and he w
salvation, but he who becomes an ascetic before ac
knowledge throws himself into faults.

As to Philosophy, it is not a single branch of
comprises four subjects. The first subject includes Ge
Arithmetic, both of which are permissible for those w
in faith. The second subject is Logic which is a scienc
and it states proof, reason and cause. Both these a
within theology. The third subject is the science of Su
science of His being and attritutes of God. This is als
within theology. The fourth subject is Physics of w

They had no other object except to gain the pleasure... the signs of the learned men of the hereafter were kn... from their conditions. They lived not only for the sil... but also for the science of heart. The companions did... books on Fiqh or read them. So also the Imams did... books, yet they were experts in the science of Fiqh. S... narrate the lives of some noted Faqihs not, to attack... attack those who claim to be their followers act and... their character and conduct. The noted Faqihs are... Abu Hanifa, Imam Malek, Imam Shafeyi, Iman... Hambal and Imam Sufiyan Saori. Everyone of th... ascetic, devout, learned in the science of the hereafte... for the people, seeker of God's pleasure through the h... Everyone of them possessed five qualities, but t... Faqihs accepted only one of these qualities. That is re... the minutest details of Fiqh. The four other qualities... good of the hereafter and only one relates to the g... world. They are followed only in respect of one qual... the other four.

IMAM ABU HANIFA

He was a great Imam and a great ascetic and G... man. He sought God's pleasure by his knowledge Ib... said that Imam Abu Hanifa had good character and co... observed prayer and fast too much. Hammad-b-Sola... that he was in the habit of praying the whole night and... narration half the night. Once Abu Hanifa was walking... when the people hinted at him saying: This man s... whole night in prayer. He said: I am ashamed before... am described by something which I don't possess. Reg... asceticism, Rabiy-b-Asem said: Caliph Yezid sent m... Abu Hanifa and he wanted to appoint him as cashier o... treasury. On his refusal to accept the post, he was giv... stripes. Now see how he fled away from a prize post... result he received punishment. Hakim-b-Hashim said... about Abu Hanifa at Syria that he was the most truste... which the Caliph wanted him to be appointed as a Tre... the state treasury and threatened him with punishm...

that man who was given the treasures of the world bu
away from them.? Muhammad-b-Shuja narrated: Ca
Mansur ordered 10,000 dirhams to be given to the Im
declined the offer. On the day when the wealth
delivered to him, he covered his body with a cloth af
and did not talk with anybody. The man of the Calip
him with Dirhams but the Imam did not talk with him.
people present said: This is his habit. Put it in a co
room. This was done. Thereafter Abu Hanifa
instruction with regard to this wealth and said to his s
die and you finish my burial, take this purse to the Cali
him: This is your trust which you have deposited
Hanifa. His son said: I did accordingly. The Caliph
God have mercy on your father.

It is narrated that he was once offered the post o
justice of the state, but he said: I am not fit for this pos
was asked about the reason, he said: If I have told the
good for the post, and if I have told a lie, I am unfit for t
I am a liar.

Abu Hanifa's knowledge of the things of the he
his concern over the important matters of religion are
the following narration. Ibn Juray said: I was informe
Hanifa was a great God fearing man. Sharik said: A
used to spend long time in silence and meditation an
little with the people. These actions prove hi
knowledge. He who has been given silence and asce
been given all knowledge.

IMAM SHAFEYI

He was a devout worshipper. He divided the nigh
parts-one part for study, one part for prayer and o
sleep. The narrator said that Imam Shafeyi used to
Quran 60 times in the month of Ramzan and eve
finished it in prayer. Hasan Qarabasi reported: I s
nights with the great Imam. He used to spend one t
night in prayer and yet I have not seen him reciting
fifty to one hundred verses. At the end of each verse

united in him is a liar. Hudaidi said: Imam Shafe
yemen with some men and returned to Mecc
dirhams. A tent was fixed for him in the outskirt
people began to come to him He did not move fro
he distributed all dirhams among the people.

Generosity of the Imam was great and the roo
is generosity. Whoever loves a thing keeps it
everything is insignificant to one to whom
insignificant. This is asceticism which leads to G
Sufiyan-b-Aynabat fell in swoon before the Imam
that he had expired. He said: If he has died, the b
time has died. Omar-b-Nabatah said: I have no
God-fearing man than Imam Shafeyi. I, he and H
went one day to the valley of Safa. Hares had a stu
and he was a Qari or reader of the Quran. He had
and began to read: This is a day on which they will
they will not be given permission to rise excuse-77
the colour of the face of the Imam became change
trembling vehemently and then fell in swoo
recovered he began to say: O God, I seek refuge to
place of the liars and the scoffing of the heedless
hearts of gnostics have submitted and the necks
yearn for Thee bowed. O worshipped, bestow Thy
me and cover me with Thy mercy. Forgive my fault
grace of Thy countenance. Then he along with us
When I reached Baghdad, he was then in Iraq. I
ablution in the bank of the river for prayer. A m
passing by me and said: O young man, make ablutio
will then treat good with you both in this world and
followed him. He looked at me and said: Have
necessity? I said: Teach me something of what Go
you. He said: Know that he who knows God as true g
and he who fears his religion, remains safe from des
who remains indifferent from the world, will be co
the rewards which God will give him tomorrow. Sha

world and believe God in all your affairs, you will ther
those who will get salvation. Then he went away. I ask
he? They said: Imam Shafeyi. Such fear and asceticis
result of nothing but for his knowledge of God and
knowledge of legal questions like advance payment, lo
etc. as are embodied in Fiqh.

Imam Shafeyi said: The knowledge of one who
make himself perfect will come of no use to him. He
Whose confesses his obedience to God through the k
knowledge, his heart becomes illumined. He also said:
has got some persons who love him and some who hat
be so, be among those who obey God.

Abdul Qader-b-Abdul Aziz was a God-fearing ma
asked Imam Shafeyi: Which of these virtues is better
trial and peace and mind (Tamkin)? The Imam replied
mind is the rank of the Prophets and it is not attained
trial, and patience comes after trial. Don't you see
examined Abraham and then He gave him peace of
examined Solomon and then gave him peace of
kingdom. He did the same with Moses, Job, Joseph a
This reveals the deep knowledge of Imam Shaheyi
Quran. Sufyan Saori said: I or anybody has not seen like

IMAM MALEK

He was adored with five qualities. Once he was
Malik, what do you say about search for knowledge? H
It is fair and beautiful. If anybody does not separate
morning to evening, don't be separate from him. When
intended to narrate traditions, he used to make ablution
middle of his bed, comb his beard, apply scent and the
fearful and grave and then narrate traditions. When as
these formalities, he said: I intend to show hono
traditions of the Prophet. He said: Knowledge is light. G
it wherever He wishes. Regarding the seeking of pleasu
by knowledge, he said: There is no benefit in argume

know. When the learned were mentioned, Imar
counted as a bright star. It is said that once the C
prohibited him to narrate the particular tradition o
of divorce made under compulsion. The Cali
instigated some one to question the Imam on th
declared among the people that divorce pronc
compulsion is not binding. For this, the Caliph had

The Caliph Harun Rashid once asked Imam Ma
got any house? He said: No. The Caliph then g
dinars and said: Go and buy with this money a hou
accepted the money but did not spend it for the p
the Caliph intended to return to Baghdad he aske
should come along with us, because we have decid
people follow 'Mualta' as Osman made them follo
Malek said: This is not the way to make the
'Mualta' because the companions of the Prophet a
dispersed around the different countries and th
traditions in each place. Further the Prophet said
opinion among the people is a blessing. As for m
you, there is no way as the Prophet said: Had they
would have known that Medina is best for them
Medina removes its corruption just as the furnac
dross of iron. Therefore here are your dinars. If
them back and if you like, you may leave them. D
that you ask me to leave Medina in return for w
given me? I prefer nothing more than the city of the
God, not even the whole world.

Such was the asceticism of Malek. When as
diffusion of knowledge and the spreading of his
large wealth began to come to him from different
earth, he used to distribute them in charity. Such
Soloman despite his royal glory. Another ex
asceticism is that Imam Shafeyi once said: I notice
Khorasani horses at the door of Malek. I have n
other horse better than them. I said to Malek: How
they! He said: They are then presents from me to
him: Keep one of them for yourself for riding. He

There is yet another report of his asceticism. He went to the Caliph Harun Rashid. he asked Mal Abdullah, you should come frequently to my place, s learn from you 'Muatta'. He said: May God exalt my r knowledge has come from you. If you honour it, exalted; and if you dishonour it, it will be despised. Kr something you shall learn and not something you shou

Then the Caliph said: You are right. He said to h out to the mosque and acquire from him knowledge the people.

Imam Ahmad and Sufiyan Saori had many Nevertheless they are known for asceticism and Go books contain their sayings and stories of their ascetici

Now examine the lives of the Imams and serut who claim to be their followers. Did the Imams r eminence only for their knowledge of Fiqh which r contracts of the type of salam, hire, rental, lease worldly laws?

SECTION 3

BLAMEWORTHY SCIENCES

Knowledge is not held to be blameworthy excep three reasons. Firstly, if it leads to the harm of another, blameworthy, such as magic, talisman, sorcery. The are true no doubt as the Quran testifies. The Sahihs B Muslim narrate traditions also that the Prophet of Go victim of sorcery for which he fell ill. Gebriel inf Prophet of this matter. The enchantment was taken underneath a stone in the bottom of a well. It is knowledge obtained through the learned men of th stones and mathematical calculations of the places ar the rising of stars.

(2) The second reason is that if a science causes mu the acquner, it is blameworthy, such as the science of A It is of two kinds, once coals with Mathematics and is

causes. Astrology is therefor an attempt to know th
laws and ordinances of God in connection with
The Sharia has declared it as blameworthy. The
Whenever Taqdir is mentioned, remain silent and
companions are mentioned, remain silent. The P
fear three things for my followers after me, the opp
leaders, faith in Astrology and disbelief in Taqdi
Hazrat Omar said: Learn Astrology, to conduct yo
sea and not more. There are three causes for thi
Firstly, it is harmful for majority of the people, beca
occur in their minds that it is the stars which influe
of events and so the stars are to be worshipped.
knows that the sun, the moon and the stars are s
commands of God. The second reason is that Astro
guess work. It has been termed blameworth
command is that of only ignorance. Once the
passing by a man surrounded by the people. He a
this man? They said: He is a great learned man.
asked: Of what learning? They said: Of poet
geneology. The Prophet said: Such a learning whic
any benefit and such ignorance which does not do a
Prophet said: Learning is of decisive verses or lasti
Prophet) and just ordinances (based on the Quran
It appears from this that discussion about Astrolog
sciences are useless undertakings.

(3) The third reason that this science is blamewo
becomes of no use to one who acquires it, for exampl
trivial sciences before the important ones learning
before fundamentals, Ignorance, however, in so
beneficial as is seen from the following story.

A certain person once complained to a physician
was sterile and that she bore no children. The phys
pulse of the woman and told her that she would die a
The woman got extremely frightened and gave a
wealth and lived these forty days without food and

fear of death. Then she became lean and fit for con
gathered from this story that ignorance is some
Ignorance of some branches of knowledge is good a
clear from the following Hadis of the Holy Prophe
seek refuge to God from useless knowledge.

So don't discuss about those learning which
declared by Shariat as useless. There are many thin
inquired into, will do harm.

SECOND MATTER

CHANGE OF THE MEANINGS OF SOME W CONNECTED WITH KNOWLEDGE.

The people have changed the original meanings
Fiqh, Ilm, Tauhid, Tazkir and Hekmat and have giv
meanings of their own. As a result, they have b
blameworthy.

FIQH (religious learning). It has now the mea
science of unusual legal cases, mystery of the minut
jurisprudence and excessive debates on them. Th
gives attention to such a science is called no
jurisprudent. In the first century, it had a different
was a science of the path of the hereafter and know
beneficial and harmful matters of soul, knowle
meanings of the Quran and the domination of God f
heart. This is proved by the words of God in the foll
that they may be expert in religion and may warn
when they come back to them-9:193. Fiqh or jurispru
which gives such a warning and fear rather than t
divorce, manumission, rental etc. God says: They ha
but they do not understand therewith-2:178. Thos
present before the Prophet did not know the details o

Someone asked Sa'ad-b-Ibrahim: Who is the grea
Medina? He said: He who fears God most. This poin
result of Fiqh. The Prophet once said: Shall I not

dawn to sun- rise is dearer to me than the manum
slaves', the Prophet said: A man cannot become a
unless he makes the people understand about th
God and believes that there are several objects i
Hazrat Hasan Basari said: A Faqih is one who re
world, remains steadfast to the hereafter, is wise i
worships his Lord constantly, restrains himself fro
the reputation of his fellow Muslims, is indiffe
wealth and wishes good of the Muslim world. He
One who commits to memory the intricacies of law i

ILM is the science of religion, the science of the l
God and His verses. When the Caliph Omar died
Masud exclaimed: Nine-tenths of the science of r
passed away. The present people used the term Ilm
science of those who can well debate the cases of ju
with their adversaries and those who cannot do tha
weak and outside the category of the learned men. I
been said about the excellence of learning and the
learned men apply to those who are versed acco
former meaning.

TAUHID (unity of God). The present meaning
scholastic theology or Ilm Kalam, the knowle
methods of argumentation, the manner of c
adversaries. Tauhid was then the belief that all t
from God and it ruled out all intermediary cause
that good and evil all come from God and that t
Tauihid is God-reliance. Such people believed t
fruit of Tauhid is to avoid complaints to the peopl
angry at them and to remain satisfied with the dec
Another fruit of Tauhid is the saying of Hazrat Abu
illness. The people said to him: Let us call a physic
He said: The Physician Himself has given me this
another narration, he said: The Physician said: I c
what I wish-II:109, 85:16Q.

Christians. The hypocrite Muslims also utter it. T
Tauhid is confirmation by heart what the tongue con
heart believes it to be true. This is real Tauhid which is
every affairs of man to God in such a way that his atte
diverted to any other matter except to God. Those w
their passion do not conform to this monotheism.

God says: Have you seen such one who takes his
God-25: 43Q?. The Prophet said: The worst deity in t
God that is worshipped in the world is the deity c
Idol worship is also done according to the wishes c
For this reason, the soul of such a man inclines to
religion of his ancestors. Such a man is like one who
the morning and says facing the Ka'ba: I have turne
towards One who created the heavens and the ea
really does not turn his heart towards God and beg
with a lie. The direction of the Ka'ba is not the d
God. He who turns his face towards the Ka'ba can't b
have turned his face towards God as God is no
within space and direction. Mind is the mine of Tau
fountainhead. A man of Tauhid turns his mind to
and not towards any other direction.

ZIKR OR TAZKIR (God's Remembrance). T
science of invocation and admonition. God says: Re
because Zikr or admonition benefits the believers-51:
are many traditions regarding the merits of the ass
Zikr. The Prophet said: When you pass by the garden c
enjoy yourselves. He was asked: What are the g
Paradise? He said: Assemblies of Zikr (remembran
The Prophet said: The angels of God roam in the hor
the angels of creation. When they see any assembly o
accost themselves and say: Come unto your goals.
come to the place, surround them and hear them, rem
and take lessons. Now the assembly of Zikr means th
of lectures wherein the modern lecturers deliver lon

Hazrat Ali turned out the story tellers from the c
mosque of Basra. He did not turn out Hasan Basari
deal with the hereafter, contemplation of death, de
machinations of the devil. Such is the assembly ab
Prophet said: To be present at the assembly of Zikr
one thousand rak'ats of prayers, visiting one thous
and attending one thousand funerals. Hazrat A
assembly of Zikr expiates the sins of seventy a
useless talks. The Prophet once heard three talks fro
b-Rawahah and said: O Abu Rawahah, keep your
ornamental talks. He asked the Prophet one day ab
money of a child which died in the womb of its m
How shall we pay the blood wit of a child who has t
no drink, nor cried, nor breathed. Such murder is e
Prophet said: are you like the desert Arabs wh
ornamental words?

POETRY: As to poetry, its general use in sermon
says: As to poets, those who go astray follow the
find the wondering in every valley and say what
do-26 255? God said: I did not teach him (Prophet)
is becoming of him. Furthermore what is narrated
sermons comprises mostly of love episodes, descri
beauties of the beloved, the joys of union a
separation. This gives arise to lust and sexual passi
religious enthusiasm. There are however such po
contain wisdom. The prophet also said: There i
poetry.

HIKMAT: The word Hakim derived from the
is now used in the case of physicians, astrologers a
tell the future of the people by examining hands,
about the word Hikmat (wisdom): He gives wisdo
wishes Whoever has been given wisdom has been
good-2:272Q. The Prophet said: If a man learn
wisdom, it is better than the world and what it co
think what was Hikmat and what it has come to. N
of the meaning of many words which have come do

day a man asked the Prophet: Who is the worst creature in creation? The Prophet said: O God, pardon me. On being repeatedly asked, the Prophet replied: They are wicked learned men.

Now you have come to know about praiseworthy and blameworthy sciences and how the intermingled with one another. Now chose either of the two. If you want good, you may follow the path of the ancient sages and saints, and if you want, you may follow the paths of the latter generations. All knowledge which the ancient sages loved have vanished. The Prophet said: Islam began with a few and it will soon return to a few as it began. Good nes to those few. He was asked: Who are those few? He said: Those who purify my Sunnah after the people polluted them and those who revive my sunnah after their death. In another narration: The few are a few righteous people in the midst of many unrighteous men.

THIRD MATTER

HOW MUCH IS PRAISEWORTHY OF THE PRAISEWORTHY SCIENCES?

Knowledge is divided into three parts. One part is blameworthy in whole or in part, one part is praiseworthy in whole or in part and one part is praiseworthy upto a certain limit and beyond that it is blameworthy. Look to the condition of physique. A little of health and beauty is good, but a little of ugly figure and bad conduct is bad: Moderate expense of wealth is praiseworthy but immoderate expense is blameworthy.

(1) The knowledge of which a little or much is blameworthy has got no benefit either in this world or in the next, because, there is such harm in it which is greater than its benefit, for example magic, astrology or talismnics. A valuable life should not be spent uselessly but there are some sciences which have got moderate benefits, but their harms are greater.

(2) The science which is beneficial up to the end is the science of knowing God, His attributes and His works. His laws affecting this world and the hereafter. This is the science which is sought for its own attributes and by which the blessings of the hereafter is gained. To exert oneself to the utmost of one's

could not even navigate its ends. This is the hidden s
can never be recorded in books. For it, precaution sh
taken, efforts shall have to be made and the con
learned men of the hereafter shall have to be exam
science, a great deal of efforts, purification of mind,
of the world and the following of the Prophets and f
are necessary. He who does all these things earns it
his fate and not to his efforts, but there is no escape f
efforts are the only keys of guidance and there is no c

(3) The sciences which are praiseworthy up to a
are those which have been narrated at the time of
Farze-Kafayah. Each has got three limits-first
necessity, second up to moderation and third up
quantity and there is no end of it during life. Bewa
persons. Either be busy with yourself or be busy a
your work with others. Be careful of correcting othe
correct yourself. If you keep busy with yourself, b
acquisition of knowledge which is compulsory acco
need, for instance, knowledge of open deeds such a
etc. More importance however is the science whic
neglects. It is the science of heart. Know which of t
are bad and which are good as there is nobody who
envy, hatred, pride, self-conceit and such other
faults. Performance of these outward deeds is like
application of ointment to the body when it is s
scabies and boils while neglecting to remove the pus
surgery. The learned men lay stress upon the outw
and the learned men of the hereafter remove the i
mind.

So you should not engage yourself in Farze Ke
till you are pure in heart and acquire strength to give
secret sins. Give attention first to the Holy Quran,
Sunnah of the Holy Prophet, then to Tafsirs of the
and then to other learnings. Don't engage your life to
of only one branch of education as life is short but t

A certain saint asked a learned man in dream: Te
condition of learning about which you held disputation
It has all vanished like scattered dust, Only two rak'ats
at the latter part of night has done me benefit. The Pro
No people are misguided after guidance except dis
Then he read the following verse: They did nothing a
but disputation. Rather they are a contentions people.
verse-'But they in whose hearts there is perversity'
Prophet said that they are a contentious people about w
said: Beware of them. The Prophet said: You are living
when you receive inspiration for actions but soon a pe
appear who will be given to disputation. The worst me
in creation are given to bitter disputes. He also said: T
has been given to disputation have not been given actio

SECTION-4

HARMS OF THE SCIENCE OF POLEMICS AND OF DEBATES AND DISPUTATIONS.

Know, O dear readers, that after the Prophet, the right
Caliphs were the leaders of the learned in the science of
were the eyes of knowledge and were experienced in
decisions. They did not take the help of jurisprudents
cases where consultation was necessary. They decide
strength of Ijtihad and their decisions were recorded in t
After their death, Caliphate went to those who we
experienced in legal matters and administrative affairs. T
compelled to seek the aid of jurisprudents. At that time,
Tabeyins (successors of companions) were alive and they
in following strictly the injunctions of religion. Whe
Caliphs called them, they fled. But some learned men us
with the Caliphs and consequently became humiliated.
there were differences of opinions among the learned
there grew different Mazhabs or sects as a result. Th
argumentations and disputations over the intricate que
religion. They composed also many works on these subj
induced the people to take the controversies and disputati

his part in duties of Farze Ain should not engage l
debates even for searching truth.

(2) The second condition is that one should
debates more important than Farze-Kefayah duties.

He commits sin who does other works leaving
important Farze Kefayah duty. He is like a man
give water to drink to people who are thirsty and
even though he has got power to do so, beacause he
busy in giving lesson of cupping. Once the Prophe
When will the people give up enjoining good and fo
The Prophet said : When flattery will grow in good p
you, kingdom will go to the meanest of you and the
who will be corrupt.

(3) The third condition which justifies debate is th
should have ability and give decision on his own
without referring to the opinion of Imam Abu Hanfi
Imams. He who has not the ability of independent
should not express his opinion but should refer it to a

(4) The fourth condition which justifies deba
subject for decision should be about actual cases tha
example, the question of inheritance and not about
The companions also held consutations as questi
were likely to arise in order to arrive at truth.

(5) The fifth condition is that debate should be h
in preference to open meetings in presence of note
in grandeur because privacy is more suitable for c
and to examine what is right and what is wrong.

(6) The sixth condition is that the debater shoul
the same spirit as a lost thing is searched for. He sho
weather the truth is found by him or by his adv
Hazrat Omar was once giving sermon, a woman p
him his mistake to which he submitted. At another
Ali was asked a question by a man and he replied. W
pointed cut his mistake, he admitted it.

(7) The seventh condition is that the debater should not prevent his adversary from giving up one argument in favour of another and one illustration in favour of another.

(8) The eighth condition is that debate should be held with such person from whom benefit is derived and who is learned.

From these eight conditions, you will be able to distinguish those who debate for the sake of God and those who debate for other purposes.

THIRD MATTER-EVILS OF DEBATES

The following evils arise out of modern debates.

(1) **ENVY:** The Prophet said : Envy consumes good deeds as fire consumes fuels. A debater is never free from envy and hatred. Envy is a burning fire. One who falls in it gets punishement in the world. Hazrat Ibn Abbas said : Acquire knowledge wherever it is found and don't obey the devils who are prone to disputes.

(2) **PRIDE:** The Prophet said : A believer cannot have pride in him. There is 'a'Hadis Qudsi in which God said : Grandeur is My cloak and pride is My mantle. I destory one who snatches anything of these two from Me.

(3) **RANCOUR:** A debater is seldom free from the evil of rancour. The Propherr said : A believer has got no rancour.

(4) **BACK-BITING** which is likened by God to the eating of carrion (49:12). A debater ascribes to his oppoinent foolishness, ignorance and stupidity.

(5) **DECLARATION OF SELF-PURITY.** God says : Don't attribute purity ot yourself. He knows best who fears Him (53:33).

(6) **SPYING** and prying into the secrets of adversary. God says : Pry not (49:12).

(7) **HYPOCRISY.** A debater expresses his friendship for his adversary outwardly but he cherishes hatred for him inwardly. The Prophet said: When the learned men do not translate their learning into action, when they profess love for one another with their tongue and nurse hatred in their hearts, when they sever the

and thus he takes to deception and deceit. T
prohibited dispute about useless things. He said : If
up disputation in matters of unlawful things, a ga
built for him in paradise. If a man gives up desputati
of truth, a house will be built up for him in the high
God said : He is more wrongful than one who
against God and calls the truth a lie when it comes
God said : Who is more wrongful that he who lies
and treats the truth when it comes to him as a lie-39:3

(9) **ANOTHER FAULT OF DEBATE IS S**
FLATTERING the people in an effort to win their f
nislead them. Hypocrisy is the greatest disease w
debater is attacked and it is a major sin.

(10) **DECEPTION**. Debators and compelled to d

These ten evils are the secret major sins arising o
and disputations. Besides these major offences, ther
other guilts out of controversies leading to blows, k
tearing of garments etc.

The learned men are of three classes. One cla
those who ruin themselves and also ruin others. A
make themselves fortunate and make other also for
learned men call others towards good. The third c
men call ruin to themselves but make others fortunat

SECTION 5

Manners to be observed by teachers and stud
manners comprise ten duties.

(1) The first duty of a student is to keep himse
impure habit and evil matters. Effort to acquire know
worship of mind. It purifies secret faults and takes to
is observed by outward organs and as outward p
gained except by outward organs, so worship by
fountain head of acquisition of knowledge, cannot
without the removal of bad habits and evil attri

Prophet said : Religion is founded on cleanliness. So outward and inward purities are necessary. God sys : The polytheists are impure 9: 28Q. It is understood from this that purity and impurity are not merely external as the polytheists also keep their dresses clean and bodies clean, but as their mind is impure, so they are generally impure. The inward purity is of greatest importance. The Prophet therefore said : Angels do not enter a house wherein there are dogs. Human mind is a house, the abode of angels, the place of their movements The blameworthy evils like anger, lust, rancour, envy, pride, conceit and the like are dogs. When dogs reside in a heart, where is the place for the angels? God takes the secrets of knowledge to the hearts throught the angels. They do not take it except to the pure souls. Hazrat Ibn Masud said : Knowledge is not acquired through much learning. It is a light cast in heart. A certain sage said : Knowledge is God-fear as God said : The learned among the people fear God most.

(2) The second duty of a student is to reduce his worldly affairs and keep aloof : from kith and kin as acquisition of knowledge is not possible in these environments. For this reason, a certain sage said : God has not gifted two minds to a man. For this reason, a certain sage said : Knowledge will not give you its full share till you surrender your entire mind to it.

(3) The third duty of a student is not to take pride or exalt himself over the teacher but rather entrust to him the conduct of all his affairs and submit to his advices as a patient submits to his physician. The Prophet said : It is the habit of a believer not to flatter anyone except when he seeks knowledge. Therefore a student should not take pride over his teacher. Knowledge cannot be acquirred except through modesty and humility. God said : Herein there is warning for one who has got a heart or sets up ear while he himself being a witness-50:36. The meaning of having a heart is to be fit for receiving knowledge and one who is prepared and capable of understanding knowledge. Whatever the teacher should recommend to the student, the latter should follow it putting aside his own opinion. The people should question only in the matter which the teacher permits him. Here there is an instance of Moses and Khizir Khizir said : You will not ask me anything I do. Still Moses questioned him and for that he separated him.

(5) The fifth duty is that a student should not m
of knowledge. He should try to becôme perfect
branches of learning help one another and some
allied with others. If a man does not get a things,
enemy. God says : When they do not find guidanc
an age-long lie 46:10 A poet said : A sweet thing
mouth of a patient as sweet water is tasteless to a si
knowledge is acquired according to one's genius. I
God or helps him in that way. Each branch of know
its fixed place. He who guards it, is like a guard w
frontiers in jihad. Each has got a rank in it and e
reward in the hereafter according to his rank. The o
required is that the object of acquisition of knowle
to please God.

(6) The sixth duty of a student is that he should n
branches of knowledge at a time, but should take
important one at first as life is not sufficient for al
knowledge. A little learing if acquired with enthusi
the knowledge of the hereafter or the sciences of
usages and the sciences of revelation. The object of t
worldly usages is to acquire spiritual knowledge. Th
spiritual knowledge is to know God. Our ob
knowledge is not that belief which is handed
generations to generations. Our object for this kno
acquire light arising out of certain faith which God
Such light was acquired by Hazrat Abu Bakr. The I
about Abu Bakr: If the faith of the people of the worl
with the faith of Abu Bakr, his faith would be heavy.
highest and the noblest of all science, is to know God
is like a sea of which the depth cannot be ascertai
science, the highest rank is that of the Prophets,
friends of God and finally that of those who follow
been narrated that the portraits of two ancient wis
seen on the wall of a mosque. One of them held a peice
which it was written: If you purify everything, don't

and then I have come to know God. But when I ha
know God, my thirst was quenched without any wate

(7) The seventh duty of a student is that he should
a new branch of learning till he has learnt fully th
branch of learning, because it is requisite for the ac
knowledge. One branch of knowledge is a guide
branch. God says : Whoso has been given the Qura
with due recitation-2:15 In other words, he does not
learning till he masters the previous one. Hazrat Ali s
onceal truth form men, rather know the truth, then
the master of truths.

(8) The eighth duty of a studnet is to know the
which noble sciences are known. It can be known
things, nobility of its fruit and the anthenticity of its
Take for example the science of religion as medicine.
the science of religion is to gain an eternal life and the
other is to gain a temporary life. From these points c
science of religion is more noble as its result is more
up Mathematics and Astrology, the former is nobler
former is more authentic in its foundations. From thi
that the science of the knowledge of God, of His ang
books and of His prophets is the noblest and also the
knowledge which help it.

(9) The ninth duty of a student is to purify mind
with virtues, to gain proximity to God and His angles
in the company of those who live near Him. His aim
be to gain worldly matters, to acquire riches and pro
argue with the illiterate and to show pride and haug
whose object is to gain nearness of God should seek su
as helps towards that goal, namely the knowled
hereaafter and the learnings which are auxiliary to it.
God will raise herewith in rank who are believers an
knowledge have been given-58:11. God said : They
stages, some lower, some higher. The highest rank is
Prophets, then of the friends of God and then of the le
are firm in knowledge and then of the pious who follow

else. All bliss and happines lie in Him. So give more
to the sciences which take to that ultimate goal.

There are three kinds of learnings.

(1) One kind of learning is like the purchase of c
in journey. They are the sciences of medicine, laws (I
other sciences which keep connection with the we
people in the world.

(2) Another class of learning is like the science of
the desert and surmounting obstacles. They purif
from evil traits and take it to a high place that does n
lot of any except to those whom God shows favour.

(3) The third kind of knoweldge is like the kn
pilgrimage and its rules and regulations. This is th
knowledge of God, His attitutes and the knowldge o
of angels. This is the knowledge which can not be ga
by the agnostics who are close to Him. Those who a
rank than them will get also salvation. God says : As
is of those nearest to God, there is happiness, bounty
of bliss for him. But as for one who is of the compa
right hand there is peace for him-56:87. This is a c
which they perceived through contemplations. This i
than seeing with eyes. They are confirmed in thei
seeing for themselves. Others are like those who ha
but without contemplation and without seeing wit
eyes.

By the soul, I don't mean heart made up of fles
subtle Sir or secret essence which the bodily se
perceive. It is a spiritual substance from God an
described sometimes by Nafs, sometimes by Qalb. T
heart is the vehicle for the spiritual essence to rem
from it as it belongs to the science of revelation, a scei
withheld from men and there is no permission to disc
is permissible is the discussion that it is a precious
belongs to the world of spirit and not to the world of n

and what they contain as the latter refused to bear the
fear of the spiritual world. It has come from God and it v
God. It is the spiritual substance which drives towards C

SECOND SUBJECT-DUTIES OF A TEACH

A man has got four conditions in relation to
wealthy man at first produces commodities. Secondl
his productions and does not seek the aid of others,
spends it for himself and rests satisfied with it. F
spends there from for another to get honour. The las
Similar are the conditions of knowledge. It is ac
wealth and has got four conditions. - (1) condition of
of knowledge, (2) condition after acquisition of kno
condition wherein he will contemplate and
achievement and (4) condition wherein he would
knowledge to others and this last condition is the b
acquires knowledge and acts up to it and teaches it t
is noble to the angels of heaven and earth. He is l
which illumines itself and gives light to other things.
is like a pot of musk which is full of fragance and giv
to others. He who teaches knowledge to others b
himself act up to it is like a note-book which does
itself but benefits others or like an instrument which
to iron but itself has got no edge, or like a needle wh
naked but sews clothing for others, or like a lamp
light to other things but itself burns.

A poet said :-

"Knowledge without action is like a glowing wick
it gives light to others but itself dies burning.

Whoever takes up the profession of teaching sho
the following duties :-

(1) He will show kindness and sympatty to the s
treat them as his own children. The Prophet said : '
like a father to his son.' His object should be to protect

teacher, I mean the teacher of the sciences of the he
sciences of the world with the object of the hereaft
ruins himself and also his students if he teaches for t
world. For this reason, the people of the hereafter a
towards the next world and to God and remain ab
world. The months and years of this world are so n
of their journey. There is no miserliness in the fortun
world and so there is no envy among them. They
verse: "The believers are brethren"-49:10.

(2) The second duty of a teacher is to follow th
ways of the Prophet. In other words, he shou
remuneration for teaching but nearness to God t
instructs us to say : Say, I don't want any remunera
from you-9:31. Wealth and property are the serva
which is the vehicle of soul of which the essence is
and for which there is honour of soul. He who search
lieu of knowledge is like one who has got his face bes
impurities but wants to cleanse his body. In that case
is made a servant and the servant a master.

(3) The third duty of a teacher is that he
withhold from his students any advice. After he
outword sciences, he should teach them the inwa
He should tell them that the object of educatior
nearness of God, not power or richnes and that C
ambition as a means of perpetuating knowledg
essential for these sciences.

(4) The fourth duty of a teacher is to dissuade h
from evil ways with care and caution, with sympat
with rebuke and harshness, because in that case it d
veil of awe and encourages disobedience. The Holy
the guide of all teachers. He said : If men had been fo
make parridge of camel's dung, they would have do
that they would not have been forbidden to do it unle
been some good in it.'

teacher of one learning should prepare his students fo
other learnings and then he should observe the rules
progress from one stage to another.

(6) The sixt duty that a teacher should do is t
students up to the power of their understanding. Th
should not be taught such things as are beyond the
their understanding. In this matter, he should
Prophet who said : We prophets form one class
been commanded to give every man his rightful p
speak to men according to their intellect. The Pro
When a man speaks such a word to a people who ca
it with their intellect, it becomes a danger to som
Hazrat Ali said pointing out to his breast : 'Ther
knowledge in it, but then there should be some
understand it. The hearts of pious men are grave
matter.' From this, it is understood that whatever
knows should not all be communicated to the stud
same time. Jesus Christ said : Don't hang pearls
neck of a swine. Wisome is better than pearls. He wh
as bad is worse than swine. Once a learned
questioned about something but he gave no
questioner said : Have you not heard that the Pro
He who conceals any useful knowledge w
Resurrection Day be bridled with a bridle of fire." T
man said : You may place the bridle of fire and go.

If I don't disclose it to one who understands it, t
bridle of fire upon me. God said: Don't give to the
property (4 : 4). There is warning in this verse that i
safeguard knowledge from those who might be corr
To give a thing to one who is not fit for it and not to gi
one who is fit for it are equally oppression. A c
therefore said:

Should I cast pearls before the illiterate shepherds
They will not understand, nor know thir worth.

backward students only such things as are clear
their limited understanding. Every man thinks that
perfect and the greatest fool is he who rests satis
knowledge that his intellect is perfect. In short,
debates should not be opened before the common m

(8) The eighth duty of a teacher is that he shou
what he teaches and should not give a lie to
Knowledge can be grasped by internal eye and
external eye. Many people have got external eyes
have got internal eye. So if the actions of a teacher
to what he preaches, it does not help towards gui
is like poison. A teacher is like a stamp to clay and
like clay. If the stamp has no character, there is no
on clay. Or he is like a cane and the student is like
of the cane. How can the shadow of the cane be st
the cane itself is crooked? God said: Do you enjoin
people and forget it for yourselves - 2 : 44? Hazr
Two men have broken my back, the learned man
himself and the fool who adopts asceticism. The l
misleads the people through his sins and the fool
evil actions.

SECTION 6

EVILS OF KNOWLEDGE AND SIGNS OF THE L
MAN OF THE HEREAFTER

We have enumerated the excellence of know
learned men, but a great warning has come about the
learned men. For this reason, one should know the dif
the learned men of this world and the learned m
hereafter. What I mean by the learned man of the world
object of learning is to live in ease and comforts and to
and prestige from the people. The Prophet said:
severely punished among men on the Day of Resurrect
a learned man whom God has not blessed on acco
knowledge. The Prophet said: Nobody can be learned

learned nor dispute with the ignorant and gair
among the people. He who does this will go to Hell.
who conceals his knowledge will be given by God a l
He said: I fear most for one who appears as Anti
Anti-Christ himself. Someone asked him: Who is h
fear most for the misguided leaders. He said
knowledge is great but guidance less is away fron
Christ said: How can you guide the night travelle
right way when you yourself are perplexed? Thes
traditions show that a learned man faces eternal h
eternal damnation.

SAYINGS OF WISE-MEN

Hazrat Osman said: I fear most for this nation t
learned men. People asked: How can a hypocrite l
man? He replied: He has verbal knowledge, but his r
actions are ignorant. Hazrat Hasan Basari said: Don't
within those persons who are learned in wisdom and
but are equal to the ignorant in actions. Khalid-b-
There are four kinds of men - (1) One who has rea
and knows that he knows. He is a real learned man.
has knowledge but he does not know that he knows.
him. (3) One who has no knowledge and knows tha
know. Such a man is fit to be guided, so guide him.
has no knowledge and does not know that he know
him alone. Ibn Mobarak said: A man is learned till he
knowledge. When he thinks that he has knowledge,
ignorant. Hazrat Hasan said: Death of the h
punishment of a learned man. The death of the hear
the world with the actions of the hereafter. A poet sai

"Woe to one who buys misguidance
in lieu of guidance;
"Woe more to one who buys the world
in lieu of the hereafter;
woe still more to one who fosters irreligio
in lieu of religion."

donkey moves round a mill-stone. The inmates of
along with him and ask: What is the matter wit
reply: I used to enjoin the people to do good but I
accustomed to do it. I used to prohibit them evil bu
to do it. God says: The hypocrites will remain in th
of Hell (4 : 144) as they refused to accept truth afte
knowledge.

There is a story of Bal'am-b-Baura about wh
says: Narrate to them the story of one to whom
signs. He rejected them. So the devil followed him
one of those who were misguided. He is therefore li
lolls out its tongue whether you chase it or leave it
This has been said about the wicked learned man. E
God's book but he kept himself busy in worldly a
therefore likened to a dog. Jesus Christ said: The w
man is like a rock which has fallen into the source
neighter absolves any water itself, nor permits it to
reach the plants. The wicked learned man is also lik
come out of a garden full of stenchy smell as it has
dead men. Its outer part is cultivated but its inner
dead men's bones.

These traditions and historical narratives sl
learned man who is given to lust and worldly
disgraced and put to endless tortures and one wh
man of the hereafter will get salvati(n and gain near

SIGNS OF THE LEARNED MAN OF THE HEREAFTER

There are many signs of the learned man of the
He does not seek the world by his learning He c
world as insignificant and the hereafter as great and
He considers this world and the next world as c
opposed to each other like two hostile friends of a
two co- wives. If one friend or co-wife is pleased, the

into the empty one, the more the full pitcher will becoi
the empty one more in water. There is defect in the ir
man who has not come to know that the happiness of
will soon pass away, as this matter has been establis
by veritable sights and experiences. He who does no
the grave nature and stability of the next world is an
bereft of faith. He who does not consider this world a
world as opposed to each other does not know the rel
Prophets and does not believe the Quran from first to
learned man is not included within the category of
men of the hereafter. he who knows these things bu
love the next world more than this world is in the l
devil.

God said in the scripture of David: If any learned
his passion more than his love for Myself, My treatmer
is that I deprive him of the pleasure of communion
David, don't take the message of God to such a learne
world captivated him and he will turn you from My l
man is a robber in the pathway of My servants. Wh
such a man who searches Me, he is a true servant.
write one as a man of sound judgement who flees tov
will never punish such a person.' For this reason, Ha
said: Death of the heart is the punishment of a learne
death of the heart means search of this world in excha
actions of the next world. Hazrat Ihya-b-Muaz said:
world is sought by learning and wisdom, his l
gradually. Hazrat Sayeed-b- Musayyeb said: When
learned man frequenting the houses of rulers, he is
Hazrat Omar said: When you see a learned man addic
world, disregard him for the sake of your religion, bec
learned man is addicted to his object of love.

The saint Sahal Tastari said: Every branch of l
worldly except the learning of religion which, if put int
is next worldly. Every action without sincerity is fr

... sincere are in fear till they ... their ultimate good end. Jesus Christ said: How ... counted as a learned man who persists in the pa... world although his journey is towards the nex... Prophet said: He who searches learning in w... pleasure of God but by which he seeks worldly h... get fragrance of paradise on the Resurrection day ... the dishonest learned men: They devour this wo... learning. He described the learned men of the ... God-fearing and given to asceticism. God says ... learned men of the world: God took oath from the ... Book that they would disclose it to the people ar... conceal it, but they threw it behind their backs an... small price - 3 : 184. God says regarding the learne... next word: There are such men among the People ... who believe in what was revealed to them and w... revealed to you. They don't sell the verses of Go... price. Their reward is near their Lord - 3 : 198.

The Prophet said: God sent revelation to a pe... who learn jurisprudence for an object other than tha... and those who search the world with the actions ... world are like those who wear the dress of goat's ski... people but whose hearts are like the raving wo... tongues are sweeter than honey but their hearts are ... than colocynth. They deceive Me and scorn Me. I will ... a calamity for them which will perplex even the p... Prophet said: The learned men of my followers are o... God gives to one kind learning which they distribute ... people and for which they do not covet anything and ... sell it for a small price. The birds in the horizon, th... water, all the animals in the world, and the honoura... invoke blessings for them. They will come to ... honoured on the resurrection day and they will ev... company of the Prophets.

God gives learning to another kind of men but the... to distribute it to the people. They take wealth in its exc...

distributing it to the people and took small price in li
and property in exchange. Thus they will be punishe
finishes the judgment of account.

A more severe punishment will be meted out to the
kind of people. A certain man was a servant of Prophet
went round saying: Moses, the chosen man of God tol
Moses, the confident of God, told me this. Moses, the
friend of God, told me this. Saying these, he became rich
disappeared. Moses searched for him but his whereab
not found. Sometime after, a man came to Moses with a
rope tied to its neck. Moses said to him: Do you know
such a person? He said: Yes, he is this pig. Moses said
Lord, turn him into his former position. I shall ask him
condition. God revealed to him. If you remember Me v
Adam and his successors remembered Me, I shall not ac
invocation. I shall inform you how he was change
condition. He searched for the world in lieu of religion.

A more severe narration was reported by Muaz-b-Ja
effect that the Prophet had said: 'One danger of a learn
that he would prefer talking than hearing, as
ornamentation and exaggeration in his speech. A spea
free from these faults but there is safety and wisdom i
There is such a man among the learned who guards his
but does not like to communicate it to others. Such a lea
is in the first stage of Hell. There is such a man among th
who is like a king in learning. In other words, if any ob
raised against learning, he becomes angry. He is in th
stage of Hell. There is such a man among the lear
broadcasts his learning and narrates traditions to the ric
to those who are in need of them. Such a learned man
third stage of Hell. There is such a man among the lear
remains busy with legal decisions and commits mist
remains satisfied with one who does divine service
learned man is in the fourth stage of Hell. There is suc
among the learned who delivers lectures quoting the sa
the Jews and Christians to show his learning. Such a lea

There is in Hadis: If a man is praised so much what is between the east and the west, it is not va even like the wing of a mosquito. The Prophet said: every learned man. Sit with the learned man who five matters towards faith from doubt, sincerity modesty from pride, love from enmity, and as worldliness.

(2) **SECOND SIGNS:** The second sign of the le the next world is that his words and actions are the he does not order an action to be done without himself. God says: Will you enjoin the people to d but forget them for yourselves - 2 : 41? God says: thing to God that you say what you do not do - 61 : 3 the story of Shuaib: I don't wish to do anything w forbid you - 9 : 90. God says: Fear God and He w knowledge - 2 : 282. God says: Fear God and you will k God says: Fear God and listen - 5 : 11. God said to Je son of Mary, take lessons to yourself and then give ad others, otherwise you will be ashamed of Me. The Pr passed by a party of men in the night of my ascensio Their tongues were being cut with scissors. I asked are you? They said: We used to give advice to othe deeds but we used not to do them. We used to prohib to others, but we used to do them.

The Prophet said: The corrupt learned men a worshipers will be the cause of destruction of my Prophet Once came to his companions and said: Take as far as possible, but God will not give its rewa translate it into action. Jesus Christ said: He who te but does not translate it into action is like a woman w fornication in secret and becomes pregnant but pregnancy is exposed, she becomes repentant. God w one before all people on the Resurrection Day who d according to his learning. Hazrat Muaz said: Bew learned man's error, because he is the most honoured the people and because the people follow his error. Ha

benefit from learning. The hearts of the learned will be h
hard stone. Rains will fall on it from the sky but it will
therefrom. The reason is that the hearts of the learne
addicted to the love of this world in preference to that o
world. God will then rob them of the fountain of wis
extinguish the light of guidance from their hearts. They
to you by their tongue 'Fear God' but sin will be expose
actions. Tongue will then become dry and heart hard.
reason is that the teachers will teach except for the sak
and the students will learn except for the sake of God
written in the Torah and Bible: Don't search for learni
you do not know till you do what you know. Hazrat Hu
You are now in an age wherein if you give up one tenth of
know, you will perish, but there will soon come an age w
man does one-tenth of what he knows will get salvation.

The simile of the learned man is that of a judge. The
said: Judges are of three classes. One class of judges ju
justice and with knowledge of truth and they will go to
Another class of judges judge unjustly with or
knowledge of truth and they will go to Hell. Anothe
judges judge contrary to the laws of God and they will g
The Prophet said: The devil sometimes will prevail ov
account of knowledge. It was questioned: O Prophet of
will it happen? He said: The devil will say: Search for kn
but don't put it into practice till you acquire it. So he wi
busy with acquisition of knowledge but will remain
action up to his death and at the time of his death he wil
action. Hazrat Ibn Mas'ud said: The Quran was reveale
that men may direct their lives according to its teachin
your life according as you read it. There will soon ap
men who will keep it like an arrow and they are not goo
you. The learned man who does not act up to his kno
like a patient who describes the qualities of a medicine
using it or like a hungry man who describes the taste
without eating it. God said: Woe unto you for what you
Prophet said: What I fear most for my followers is the
the learned and the arguments of the hypocrites about th

... who shuns the learning of practice ... busy in arguments is like a sick man who suffer... diseases, but when he fears death, he goes to a... physician and asks him many questions of the qua... and complexities of medical profession but he doe... about his diseases. This is the height of foolishness.

On day a man came to the Apostle of God and sa... some of the strange things of knowledge. He aske... have you done with the beginning of knowledge? T... What is the beginning of knowledge? The Prophet r... you known God? He said: Yes, He asked: What hav... about this truth? He said: What God willed. The P... Have you known death? He said: Yes, He said: Ho... prepared for it? He said: What God willed. The Prop... and gain experience of these things first and then I... you some of the strange things of knowledge.

A student should be like Hazrat **Hatem Asem** w... disciple of Hazrat Shaqiq Balakhi. He once asked H... long are you in my company? Hatem said: For the la... He said: What have you learnt from me during th... Hatem said: I have learnt only eight things. Shaqiq... have not learnt except eight things! He said: Yes, O dea... have learnt nothing except eight things. I don't wis... falsehood. He said: Describe those eight things to me. L... them. Hatem began to describe them.

First, I looked around and beheld that every man I... object of love and he lives with that thing until his dea... he goes to the grave, it becomes separate from him. I ... over the following words of God "We are for God and t... shall return." So I have made good deeds as my objec... When I will go to the grave, my good deeds will accompa... the grave. The sage Shaqiq said: O Hatem, you have don...

Secondly, I have pondered over the following word... "As for one who fears the majesty of his Lord and refrain...

Third, I looked around the people and found that e
values what he possesses. Then I turned to the followin
of God: What is with you will end and what is with God
16:98 Q. Then I began to give unto God whatever valuab
fell into my hands.

Fourth, I looked around and saw that everyone puts
in his wealth and properties, his name and fame and hi
and glory and found that there is nothing in them. Then
towards the following words of God 'The most honou
you to God is one who is the most God-fearing among y
13Q. Then I intended to accept God-fear in my life
honoured by God.

Fifth, I looked around the people and found them sl
and cursing one another because of envy and hatred a
looked towards the words of God: It is I who distribu
subsistence among them in this world's life - 43 : 31 Q.
up envy and hatred and realised that subsistence com
God and then I disliked the people no more.

Sixth, I looked to the people and found them ungr
one another and even some of them kill others and then
towards the following word of God: The devil is your fo
take him as foe - 35 : 6 Q. So I took the devil as a foe and
have enmity with the people.

Seventh, I turned to the people and found everyone
his livelihood and for that debasing himself and com
unlawful things and then I looked towards the followin
of God: There is no animal in the earth of which the pro
not upon God - 11 : 8Q. Finding that I am one of the
whose provision is upon God, I turned towards th
prescribed by God and entrusted my fate unto Him.

Eighth, I turned to the people and found that e
placed his trust in something created, some in his wealth
his profession, some in his industry and some in the hea
body and then looked towards the following words of

(Psalms) and the great Quran and found that all
round these eight things and he who puts them i
follows these four books.

In short, the learned men of the hereafter seek
knowledge but the learned men of the world are
acquiring wealth and name and fame and give up tho
for which God sent the Prophets.

(4) **FOURTH SIGNS:** Another sign of the learned
next world is that he has got no attraction for vario
foods and drinks, luxury in dresses, furnitures and
rather he adopts moderate course in all these thing
the earlier sages and he is best satisfied with t
everything. The less is a man attracted towards lu
more he will be close to God and the more he
association of the learned men of the hereafter and in r

Abdullah-b-Khawas used to keep company w
Hatem Asem and he said: Once I with 320 pilgrims we
along with the sage Hatem Asem. We had food stuffs v
not food. We went to a merchant who was well known
the poor. We became his guests that night. He said next
sage Hatem: Have you got any necessity with me? I w
go to see an ailing theologian. Hatem said: "Visiting th
doubt meritorious but looking after the poor is worshi
along with you. The sick man was Muhammad-b-Maq
of Rayy. When we came near his gate, we looked at his
beautiful palace. Hatem thought for a moment and th
this the condition of the house of a learned ma
permission, we entered the house and found it very bea
spcious with carpets spread all over the floor and s
varied colours hanging. The judge lay down on a oft ma
a servant was standing with a fan near his head. The
asked about his health but Hatem stood silent. Being req
sit, he did not sit but asked the judge: From whom hav
your learning? He said: From the companions of the A
God. He asked him: From whom did the companions l

said: From the Apostle of God, He asked: From whom did the Apostle of God learn? He said: From Gebriel and he learnt from God. Hatem asked: Have you found in their learnings that to God the rank of a man whose palace is high and spacious is grater? He said: No. He asked: What then have you found? The judge said: I found therein that a man who renunciates the world, turns his attention towards the next world, loves the poor and proceeds towards the hereafter has got a great rank near God. Hatem said to the judge: Whom have you followed, prophets or their companions, or the pious men, or Pharaoh and Namrud who erected lofty buildings with bricks? The dishonest learned men like you are fools. Then he went away from that place.

Ibn Maqatil's sickness became thereafter acute and the inhabitants of Rayy came to know what passed between him and Hatem. They said to Hatem: The palace of Tanafusi and Qazawin is more lofty and spacious. Hatem went there on his own accord and said to Tanafusi: May God have mercy on you! I am a foreigner and I wish that you should teach me the elements of my religion and the particulars of ablution. Tanafusi said: Yes, O lad, bring a pot of water. when it was brought, Tanafusi made ablution and washed each limb thrice and said: This is thus Hatem said: I am making ablution in your presence. Then he began to wash each limb four times. Tanafusi said: O Shaikh, you have been extravagant and washed your hands four times. Hatem said: O glorious God, i have been extravagant for washing my hands four times, but you do not consider yourself extravagant for what you are in all these luxuries. Tanafusi then came to know that he had no necessity of learning from him ablution. Thereafter he did not come out to the people for forty days.

Hatem once went to Bagdad and there Imam Ahmad went to see him and asked him: What will ensure salvation from the world? Hatem said: You are not safe in this world unless you possess four characteristics - (1) overlook the ignorance of man, (2) conceal your ignorance from them, (3) seek their good and (4) don't seek anything from them.

When the sage Hatem went to Madina, some of its inhabitants went to him and he asked them: O people, what is the name of this city? They said: It is the city of the Prophet of God. He asked: Where is the palace of the Prophet of God? I shall observe my prayer therein. They said: He had no palace except a

...y of Pharaoh. The governor asked him: Wh...
this? Hatem said: Don't be hasty in judgment up...
foreigner. Then he narrated the whole conversatio...
and some Medinites. Then he said: God said: You ...
Prophet of God an excellent example - 33 : 21 Q. W...
have you adopted, example - 33 ; 21 Q. Whose exa...
adopted, example of the Prophet or of Pharaoh? ...
him. These are the stories of Hatem Asem.

In short, use of ornamentation in permissible...
unlawful but it creates fondness for these and to ...
at the end becomes difficult. The Prophet did not ...
renunciation of the world. It has been narrated ...
Yahya-b-Syeed once wrote to Imam Malek-b-Ana...
the name of God, the Most Merciful, the Most Co...
and blessings on Prophet Muhammad. From Yah...
to Malek-b-Anas: I have been informed that you ...
cloths, eat delicious food, sleep on soft couches ...
door-keeper at your door. You sit in the assembly...
and people come to you from distant places. They ...
you as Imam and they are satisfied with your word...
fear God, take to humility. I write to you this ...
admonition,. None has seen its contents except ...
Malek wrote back saying: I have received your lette...
come to me as an admonition, kindness and a si...
conduct. May God bless your piety and reward yo...
advice. I seek His help. There is no power and migh...
His help. We do what you have mentioned but beg f...
of God for them. God said: Who has made unl...
fineries of God which God has gifted to His servants...
and pure foods - 7 : 32Q? I know certainly that abstin...
these things is better than indulging in them. Don...
writing to me. Peace be on you." See then the sense...
which Imam Malek showed. He did not make the ...
the world unlawful but admitted that abstinence fro...
is better.

near them is not free from their pleasures and harm
mostly unjust and do not obey the advices of the le
The learned man who frequents them will look to thei
and then think God's gift upon him as insignificar
company with the rulers is the key to evils. The Propl
who lives in desert becomes hard-hearted, he who fo
becomes unmindful and he who frequents the ruler
danger. He said also: Soon you will have rulers to who
bear allegiance or not. He who rejects his allegiance t
be save and he who hates them will be safe but God w
distant who remains satisfied with them and follow
was asked: Shall we fight with them? The Prophet s
they pray.

Hazrat Huzaifa said: Be careful of the place of
was asked: What is it? He said: The palaces of the r
one of you will go to a ruler, approve his lies and
possesses an attribute which he does not actually p
Prophet said: The learned are the representatives of t
to the people till they do not mix with the rulers. Whe
they commit treachery with the Prophets. So beware
don't mix with them. Hazrat Sayed-b-Musayyeb said
see a learned man frequenting the house of a ruler, b
company as he is a thief. Hazrat Aozayi said: There
more hateful to God than a learned man who frequen
of a ruler. The Prophet said: The learned men who f
houses of rulers are worst and the rulers who frequen
of the learned men are best. Hazrat Maqhul said: He
the Quran and becomes expert in religious learning b
the company of the rulers out of greed is immerged i
Hell fire. When you see a learned man loving the wo
him to your religion because I have learnt it by experi

Hazrat Hasan Basari said: There lived before y
man who was born in Islam and enjoyed the com
Prophet. He is Sa'ad-b-Abi Waqas. He did not fr
houses of rulers and hated it. His sons said to him : Th
like you in following Islam and keeping compar

than die as a great man with hypocrisy. Hazrat Has[illegible] to the opposing parties : By God, know that earth [illegible] the flesh and fat but not faith. Hazrat Omar-b-Abd[illegible] a letter to Hasan Basari saying : Name such perso[illegible] will help me in enforcing the injunctions of God. [illegible] him : Those who are religious do not wish to go to [illegible] not wish the company of those who love the wo[illegible] noble in company as they will defile their honour [illegible] trust.

(6) **SIXTH SIGN.** Another sign of the learned [illegible] hereafter is that he does not give Fatwa or legal [illegible] hurry but tarries to be relieved of it. When he is as[illegible] matter known to him from the Quran, Hadis, Ijma a[illegible] gives his opinion, When he has doubt, he says : I [illegible] When he is asked about a matter about which he ha[illegible] opinion through Ijtihad, independent interpre[illegible] speculation, he is careful not to commit himself b[illegible] matte to someone else who is more capable th[illegible] According to one tradition : There are three roots of l[illegible] express word of the Quran, the lasting usage of the P[illegible] another root is unknown to me-reporter). The sage Sh[illegible] don't know" is half of learning. He who remains sil[illegible] owing to his ignorance gets reward not less than tha[illegible] who does not remain silent, because to confess one's i[illegible] the most difficult thing. Such was the condition of co[illegible] the Prophet and the earlier sages. When Ibn Omar wa[illegible] question, he would say : Go to the ruler, because he ha[illegible] affairs of men. Hazrat Ibn Mas'ud said : He who gives [illegible] soon as a question is put to him is mad. He also said : I [illegible] is the shield of a learned man. If he commits mistake[illegible] amount to murder.

Ibrahim-b-Adam said: There is nothing more for[illegible] the devil than a learned man who manifests his know[illegible] openly and salinity. The devil says : Look to this man. [illegible] is severer to me than his speech.

remain silent when sufficient reply is obtained
When compelled, they reply. Ibn Omar used to say :
to use us as a bridge over which you wish to cross
Abu Hafs Nishapuri said : A learned man is he who
of questions, who fears that he will be asked on the
Day : Wherefrom have you got this answer : The Pro
don't know whether Uzair was a Prophet or not, wh
was accursed or not, whether Zul-Qarnain was a Pro
When asked about the best and worst places on th
Prophet said : I don't know. But the Almighty God sa
the best place is mosque and the worst place is m
Hazrat Ibn Omar was asked ten questions, he repli
and not others, Hazrat Ibn Abbas replied nine and
one. Someone said that among the jurists, the gre
were men who used to say we don't know than the n
who used to say we know. Sufiyan Saori said : M
Ahmad-b-Hanbal, Fuzail, Bashar and others were
former, Abdur Rehman-b- Abi Laila said : I met in
120 companions of the Prophet among whom the
who when questioned to express an opinion wou
wished that someone else would reply to it. It is
when somebody presented something to someone o
he would give it to another who would give it to an
on, until it finally came back to the first one. Now s
the condition of the learned men of that age and
condition now.

The Prophet said: Let not the people seek le
except from three persons, a ruler or a person to wh
delegated or a religious man. Some one said : the
used to refer to one another about four thi
(leadership), Wasiat (legacy), Amant (deposit) and
decision). Someone said : One who hurriedly
opinion was a less learned man. The activites of the
and their followers were confined only to four things
Quran,building mosques, Zikr of God and enjoini
forbiding evil. They heard the Prophet say : There
most of their secret talks except only in his

poet said : If you see a man adopting silence a
take advice from him, as he is not free from wisdom

The learned men are of two kinds, a learned
public who is a Mufti or giver of legal decision and
of the ruler, and another learned man for Tauhid an
and he resides in solitude. It is said that such a lear
Imam Ahmad-b-Hanbal who was like the rive
everyone used to take benefit from him. The sage B
was also like him. He was like a covered well of
visited by a single person at a time. A wise man said
ledge increases, loquacity decreases.

If any question was put to Hazrat Abu Darda'a
give no reply. When Hazrat Anas was asked anythin
say : Ask our leader Hazrat Abbas. When Hazrat
asked, he used to say : Ask Hares-b-Zaid. When Ib
asked anything, he used to say : Ask Sayeed-b-Musay

(7) **SEVENTH SIGN.** The seventh sign of the lea
the next world is that his main object of anxiety is to l
knowledge, observation of the heart, knowledge of
the hereafter, to travel thereon and to have abidi
finding self mortification and obsertion, be
mortification leads to Mushahadah or contemplati
flow the fountain of wisdom through the intricate de
science of heart. Reading of books and learning of s
not sufficient for it. But this wisdom appears as res
labour. It opens if one sits in loneliness with God w
turned with humility of spirit towards God an
self-mortification, observation and watching. This is
Ilham or inspiration and the fountain head of Kash
knowledge. Many students who have been learning
time could not move more than what they heard. There
students who cut short their education and remai
actions and observations of the heart. God opens for
niceties of wisdom for which the wisdom of the wise
perplexed. For this reason, the Prophet said : If a
according to his learning, God gives him such a kno

knowledge is in the lowest abyss of the earth? Wh... out? Don,t say that knowledge is far beyond the ocea... bring it after crossing it?

Know, O dear readers, that knowledge is in your ... its lesson from those who have got knowledge of s... and make one's character like that of the Truthfu... knowledge will spring forth in heart so much so ... immerge him therein. Sahal-Tastari said : The learn... worshipers and the ascetices departed from the worl... hearts locked up. They can not be opened except by ... the truthful and martyrs, Then he recited this verse... him are the keys of unseen thing. None knows them b... Had it not been for the fact that the light of the heart... has a heart with inner light determines the outward... knowledge, the Prophet would not have said : If they... to you (thrice), ask your heart. The Prophet said that ... man continue to come close to Me with optional div... till I love him. When I love him, I become his ears wi... hears, etc. So many are the subtle meanings of the ... the Quran that appear in the hearts of those person... devoted themselves to Zikr and maditation of Go... found in the commentaries and it also did not ap... hearts of the reputed commentators, It appear as a ... meditation of a devotee. When its meaning is pres... commentators. They take it as good and realise that ... news of a pure soul and a gift of God arising ou... devotion and reflection. The condition of secret kno... science of practical religion and the subtleties of ... thoughts of the heart is similar Each of these benefici... is an ocean of which the depth is beyond reach. Each ... its clue in proportion to his ability and good deeds.

Hazrat Ali said in the course of a long discouse... men : Hearts are like different vessels and the best ... which holds good things. Men are of three kinds... learned men, the travellers to the path of salvati... ignorant people calling towards evils who are sway... passing wind. Their hearts are not illumined by ...

and wealth seeks justice. Along with death the ben
disappear, but the benefits of knowledge remain.
dead, but the learned are alive and will live as lon
last. Then taking a deep breath and pointing to his
Ali said : Alas, here, is abandant knowledge, but
carry it, I don't find any trusted seeker but I find s
seek the world with the weapon of religion and a
friends of God the gifts of God and give prevalenc
over His creations, make subdued the seekers of tr
first onslaught of oposition doubt arises in their mi
their insight owing to their scepticism and keep the
in indulgences. They amass wealth and hoard it. O
knowledge perish when its people will die. The wo
free of men who will establish religion secretly a
order that the proofs of God are not obliterated. The
in number but they will be great in honour. They
openly, but their pictures will reign in hearts. God
His religion through them. They will leave the reli
successors and will plant it in the hearts of the yo
nature of knowledge ledge will be disclosed with the
will get good news from the life of sure faith. They w
what the rich think difficult and they will make cl
heedless think obscure. They will keep company wi
with their bodies, but their souls will be kept hanging i
They are servants of God among His people, His
deputies on the earth. Then he wept and said: How e
meet them." These are the attributes of the learned me
world which can be gained by constant actions and sinc

(8) **EIGHT SIGN:** Another sign of the learned ma
world is that he is sincere and upright for making h
and strong as firm faith is the root of religion. The P
Sure faith is belief in its entirely or perfect faith. So it
to learn the learning of faith, after which the path of th
be opened. For this reason the Prophet said: Learn su
other words, keep company with those who have firn

Prophet, he said: There is no man without sin. O
intellect is short and faith sure cannot be injured by si
whenever he commits sin, he repents and seeks fo
Thus his sins are expiated and his virtues remain int
enters paradise. For this reason, the Prophet said: A
things you have been given, the least is firm
determination for patience. Whoever is given a speci
these two, has got faith even if he misses prayer at
fasting by day. Loqman advised his son: O dear son, ac
possible except through firm faith in religion. A man
except in proportion to his sure faith and his action
decrease except when his sure faith decreases. Ihya
said: Tauhid (monotheism) has got light and shirk (po
fire. The light of Tauhid for the sins of the monotheis
warm than the fire of polytheists for their virtues.
means sure faith. God referred to those who have
several times in the Quran and pointed out also tha
faith they receive His blessings.

The reply to the question - What is meant by Yeqin o
is as follows. The philosophers and the scholastic theol
that its meaning is faith in objects beyond doubt. Ther
states of a person when he is eager to know the truth
Firstly when truth and falsehood are equal in the mind o
Such a state is called doubt. Secondly, if mind inclines
thing out of the two states and if mind knows that
otherwise, the first state will be stronger. For instance,
asked about a man who is in your sight pious and Go
whether he will be punished or not, your mind inclines m
not being punished as there are outward signs of his pie
the less you admit the possibility that something which
punishment has been concealed in his secret life. This ad
mixed with your first inclination and creates in yo
conjecture. The third state is that the mind is strongly inc
thing and opinion adverse to it cannot come to it. This
I'teqad or belief approaching certainty. This is the conj
the general public about religious matters.

or perceived by the sense, and it is not like the sun and which the truth can be perceived by eyes. So the e eternal thing cannot suddenly be said to be true wi The truth of an eternal thing is not such as the tru greater than one or as the truth that nothing can o cause. Knowledge of these things come out spontane the necessity of any thought. So true belief in the trut thing does not come spontaneously in the mind. Th knowledge of an eternal thing tell the people of it a believe it and stand on it. This is called I'tiqad or fa state of all common people.

But there are such men who established th eternal matter by such proof as follows. If there be n an eternal thing, then all things are originated or cre things are created, they come without cause or come to existence without cause. This is imposs which leads to impossibility is itself impossible. mind is compelled to believe in the existence eternal. All things fall under one of the three cate existing things are eternal, (2) or all existing things or created, (3) or somethings are eternal and so originated. If all things are eternal, the object is a truth of eternal things has been established by pr things are created, it becomes impossible as the thing becomes without a cause. In that case, either third position is established. The knowledge t through reasoning such as above or throu instinctively as the impossibility of any created into existence without a cause or through trad knowledge that there is existence of Mecca experimentation such as our knowledge that cook is purgative, or through some evidences as we stated, is called Yeqin or certain faith. The ordina Yeqin is belief without doubt.

The second meaning of Yeqin is that of the ju most of the learned men. It is not to look at

Thus whenever anything prevails over the mind and c
to do and prohibits him not to do is called Yeqin or ce
All people believe firmly about death and it is free fr
but there are men who don't turn their attention to i
are men who engage all their thoughts towards prep
death. Such men are called men of strong faith. For t
some one said: I have seen nothing so certain and a
time completely unheeded as death. According to this
be described either with strength or with weakness. W
to impress is that the object of the learned man of the
to make his faith strong, certain and firm as it is a n
doubt, so that it becomes so strong in his mind that
over him.

Thus it is clear from what has been described a
Yeqin can be described in there meanings - as to str
weakness, increase and decrease and clearness and vag

What the Prophets said from the first to the last is a
certain faith. Yeqin is a work of special Marfat. The
appertain to Shariat and I am mentioning some of the
which are the roots of certain faith.

(1) **TAUHID:** This is to believe firmly that all th
from the Cause of all causes, with no attention to the
causes but to the First Cause. It is not to look to the
intermediaries but to the original and primary cause. I
causes come from Him and that everything is within H
and power. It is that everything is subject to His will an
has got any will of its own. If one has got sure faith in th
his wrath on others, hatred for others and jealousy
vanish away and His will remains supreme in his min
him, the means or intermediaries become like hand an
does not express gratefulness to hand and pen as he
them as weapons and means. This certain faith is highe
Then he understands that the sun, moon, stars, anima
and all creatures are subject to His order, that the p
under the control of the Writer who moves them. (2)
his faith that God provides every man with subsiste

(3) Then he believes firmly in the following: Wh
atom weight of good will find it and whoever
weight of evil will find it - (99 : 7). That is a faith
punishment. As there is connection of bread with
stomach and punishment with sins or poison with
he finds connection of good deeds with rewards an
with punishment. As there is greed to satisfy hung
quantity is large or small, so he strives to do all ac
whether few or many. Just as a man avoids poison
quantity, so a man avoids sins, major or minor. Be
meaning is found among all believers, while certa
second meaning is found only in the favourites
stronger the faith, the stronger is carefulness and th
religious actions.

Fourthly, he believes that God watches
circumstances and sees his currents of thoughts
machinations of the devil. This certain faith is in acc
the first interpretation. The object is noble acc
second interpretation as it is the faith of a Siddiq. I
observes all the ettiquits in loneliness as he observe
an emperor. For this reason, he makes his heart m
clean than his body. In this condition, shame, f
peace, modesty and all other praise worthy qualit
him. So certain faith is the root and its branches are

(9) **NINTH SIGN**: Another sign of the learne
next world is that he becomes humble and adopt
effect of God-fear appears on his body, dres
movements, speech and silence. If any man loo
reminds him of God and his nature and character
his actions. His eye is a mirror of his mind. The
learned man of the hereafter are recognised
tranquillity, modesty and freedom from pride a
certain wise man said: God has not given a man wi
better than the garment of God-fear. It is the ga
Prophets, Siddiqs, pirs and the learned men. Th
Tastari divided the learned into three classes. (a)

of the commands of God and His punishments and th
ordinary believers. (3) Another class are those
knowledge of God, His commands and punishments
siddiqs, and God-fear and humility become stron
minds. Hazrat Omar said: Acquire knowledge an
acquire tranquillity, gravity and patience. Humble
before your teacher and let your students do the same b
Be not among the proud learned men lest your k
encourages ignorance. There is in a tradition: Ther
good man among my followers who rejoice getting th
God and weep secretly for fear of His punishment. T
in the earth but their wisdom is in the hereafter. They
modesty and come close to God through the means of
Hazrat Hasan Basari said: Patience is the vizier of k
kindness its father and humility its garment. Bashr-b-
If a man seeks to rule by knowledge, the nearness of
enmity with him, as he is detested both in heaven
There is a story that a certain wise man of Banu Israil
360 books on wisdom for which he was called Hakim (
then revealed to his Prophet: Tell so and so, the earth h
full of your hypocrisy and you have not sought M
therein. So I accept nothing of it. The man became rep
gave it up. He began to mix with the people and roa
streets befriending all the children of Israil and he
himself. God then revealed to their Prophet: Tell him
now earned My pleasure.

It has been narrated that the Prophet was asked: O
God, which action is best? He replied: To avoid evil a
your tongue wet with the remembrance of God. He
Which companion is best? He replied: The companion
you when you remember God and reminds you when
He was asked: Which companion is worst? He re
companion who does not remind you when you for
remember, he does not help you. He was asked: Who
learned man among the people? He replied: The m
man among them is he who fears God most. He
Inform us about the best men among us, so that we

Prophet said: Those who have been the most God-f
world will be the most secure in the hereafter. Tho
wept much in the world will laugh most in the her
who have suffered most in the world will be ha
hereafter.

Hazrat Ali said in his sermon: This is my respon
am pledged for the following. The crops of nobody
they were planted with piety. The roots of no tree wi
if they were raised with righteousness. The most ign
he who knows not the honour of God-fear. The worst
is one who gathers knowledge from every quar
remains covered in the darkness of trials. The wor
such a man a learned man, while he has not lived a s
learning. He gets up in the morning from sleep and
increase of wealth. He goes after greater know
knowing that a little knowledge of right kind is b
great deal of knowledge which detracts man from G
in doubts and scepticism like living in the spider's w
never know whether he committed mistake or not.

Hazrat Ali said: When you hear the word of
remain silent and don't mix it with frivolous talks. It w
fruit. Someone said: If a teacher possesses three qu
become perfect on a student, patience, humility
conduct. When a student possesses three qualities, g
perfect on a teacher, intelligence, good manners
understanding. In short the qualities which the Qura
are found in the learned men of the hereafter as the
Quran for actions and not to acquire name, fame,
prestige. A certain wise man said: Five qualities inf
five verses of the Quran are the signs of the learned
hereafter, God-fear, humility, modesty, good conduct
the hereafter more than that of the world which is
Fear of God is based on the following verse: Of His se
learned fear God most (35 : 25Q). Humility is bas
following verse: They are humble to God and they bar
verses for a small price (3 : 198 Q). Modesty is bas

following verse: And lower your wing for the believers (15 : 88Q). Good conduct is based on the following verse: You have become gentle to them on account of the mercy of God (3 : 153 Q). Asceticism is based on the following verse: But they to whom knowledge has been given said: Woe to you, the reward of God is better for one who believes and does good deeds (28 : 80Q).

When the Prophet read this verse: If God wishes to guide anyone, He expands his breast for Islam (6 : 125), he was asked as to the meaning of expansion of breast and he said: This is light. When it is cast into heart, it expands. He was asked: Has it got any sign? The Prophet replied: Yes, to be separate from this world of deceit, to turn to the hereafter and to prepare for death before it actually comes.

(10) **TENTH SIGN:** Another sign of the learned man of the hereafter is that he studies the learning of practice and avoids such leanings as destroy actions, keep mind anxious and provoke evils. The root of religion is to be careful of evil deeds. For this reason, a poet said:

I have not known evil for evil's sake.
I have not known it but to live.
He who is ignorant of the evil of men.
Falls unto it although he is wise.

Hasan Basari was the man whose words had the greatest similarity to those of the Prophet and whose ways of life nearest to those of the companions. He was asked: O Abu Sayeed, you utter such words which nobody knows except you. Wherefrom have you got them? He said: From Huzaifah, Huzaifah was asked: You utter such words which no companion heard except you. Wherefrom have you got them? He said: From the Messenger of God, He was always asked about good deeds but I used to ask him about evil deeds, so that I may not fall therein. The companions were want to ask the Prophet: O Apostle of God, what are the rewards of one who does such and such good deeds? I used to ask him: O Apostle of God, what corrupts the deeds? So Hazrat Huzaifa had special knowledge about hypocrisy, hypocrites and subtleties of dangers and difficulties.

The natural way of the actions of the learned men of the hereafter is to make efforts about the different conditions of heart but this knowledge is now rare. Whenever anything of it is

those journers to this path.
Their goal is obscure, they are unknown.
Slowly and steadily they march to their destinati
People are indifferent to their goal,,
Ignorant also are they of the true path."

It has been said that at Basra there were 120 men theology regarding speech and Zikr but there wer men regarding the knowledge of Yeqin or certain f conditions of soul and secret attributes. They were S Shu'bi and Abdur Rahman.

(11) **ELEVENTH SIGN:** Another sign of the lea the next world is that he relies on his insight and which enlighten his heart and not on books and wh from others. His object of following is what the lav and enjoined. The companions believed blindly wha from the Prophet and they put into it practice. He soul screen has been removed and whose soul has bee with the light of guidance is an object to be follov should not follow others besides him. For this reason said: There is nobody except the Apostle of C knowledge is not sometimes followed and sometim One sage said: We placed in our hearts and in our ey received from the Prophet. We accepted something of from the companions and rejected something. Their were mere men like ourselves. The companions wer because they saw the circumstances under which t had lived and saw with their own eyes the revela Quran and hence their rank is higher as their minds w with it. The light of Prophethood was so strong on t saved them from many sins. They were not satisfie words of others. Their minds were distant from manuscripts which were not in vogue in their times, time of their successors. These books were compiled fi 120 Hijra after the death of the companions and sor successors specially after the death of Hazrat Masayyeb, Hasan Basari and other pious successors. H Bakr and one party of the companions did not like to c

the Quran in a book form for fear that the people would not commit the Quran to memory and lest the people depend only on this. Then Hazrat Omar and some companions gave advice to put it in to writing. Thus Hazrat Abu Bakr had the Quran collected in one book. Ahmed-b-Hanbal was critical of Malek for his composition of Al-Muatta and said: He has done what the companions did not do:

It has been said that the first books in Islam was written by Ibn-Juray on dialects of the Quran and historical sayings based on what he heard from Mujahed, Ata and the students of Ibn-Abbas at Mecca. Then Moammer-b-Rashed composed a book in Yemen on traditions and usages of the Prophet. Then came the book Mutta of Imam Malek and the Jame of Sufiyan Saori. Then in the fourth century many books on scholastic theology and argumentation were written. When the people were inclined to these books, Yeqin or certain belief began to diminish. Thereafter the science of heart, research in to the qualities of soul and the learning of safety from the stratagem of the devil began to disappear. Thus it became the custom to call the scholastic theologians and story tellers who embellished their words with ornamentation and ryhmed prose. Thus the learnings of the next world began to decrease.

(12) TWELVTH SIGN: Another sign of the learned man of the next world is that he saves himself from innovations even though the people are unanimous on innovations and novelties. He is rather diligent in studying the conditions of the companions, their conduct and character and their deeds. They spent their lives in jihad, meditation, avoidance of major and minor sins, observation of their outer conduct and inner self. But the great object of thought of the learned men of the present time is to teach, compose books, to make argumentation, to give Fatwa, to become mutawalli of Waqf estates, enjoy the properties of orphans, frequent the rulers and enjoy their company.

Hazrat Ali said: 'The best of us is one who follows this religion.' In short if you follow the companions of the Apostle of God, no blame will attach you even if you act in opposition to the people of this age. Hazrat Hasan Basari said: Two innovators have appeared in Islam, a man of bad judgment who holds that paradise is for those whose judgment is like mine, and a rich man who loves this world and searches it. Reject these two. God saved

best word is the word of God and the best gui
guidance of the Prophet. Beware of innovation, bec
worst thing. Every innovation is here say and every
sin. Beware don't think that the end will be delayed
may become hard. Whatever is ordained is impend
what has passed will not return. The Prophet said
Blessed is he whose concern for his own faults keeps
finding fault of others, who spends out of his law
keeps company with theologians and the wise and
sinners and the wicked people. Blessed is he w
himself, makes his conduct refined, heart good and
harm to the people. Blessed is he who acts up to his
spends his surplus wealth, abstains from superf
follows sunnah and does not introduce innovations.

Ibn Masud used to say: In latter days, good guid
better than many actions. He also said: You are no
when the best of you is one who is quick in doing goo
soon there will come an age when the best of you will
will be firm in faith and remain silent to ward of do
Huzaifa said a more wonderful saying: Your good d
age are the evil deeds of the past age and the evil deed
will be considered as good deeds of the next age. Yo
good deeds till you know the truth. The learned man
will not conceal truth. He said the truth, because most
deeds of this age were reprehensible at the t
companions. The good deeds of our age is the embel
mosques, excess in ablution and bath, huge expe
construction of buildings for mosques, spreading of s
rugs in mosques etc. The early Muslims seldom plac
for their prayer. Hazrat Ibn Masud truly said: You are
age when passion is harnessed by knowledge, but soo
come over you a time wherein passion will have p
knowledge. Imam Ahmad-b-Hanbal used to say: P
discarded knowledge and followed strange things. H
their learning. God is our helper. Imam Malek said: In
people were not in the habit of questioning a
now-a-days and their learned men did never say that s

is lawful and such a thing is unlawful and the question of unlawfulness never arose, as their condemnation of unlawful thing was open.

Abu Solaiman Darani said: Nobody who gets any inspiration for something good should attempt to do it unless it is conformed by a tradition. Let him then praise God for he has got what was in his mind. When the Caliph Merwan introduced the custom of a pulpit in the I'd prayer, Hazrat Abu Sayeed Khodri said to him: O Merwan, is it not innovation? He said: It is not innovation. It is better than what you know. Many people assembled here. I wish that my sound should reach them. He said: By God, you don't know better than what I know. By God, I will not pray to-day behind you. He declined to pray behind him saying that the Prophet used to stand with a stick in his hand at the time of I'd prayer and deliver sermon.

There is a well known Hadis: Whoever introduces such an innovation in our religion which is not there is an evil man. There is in another Hadis: The curse of God, angels and all people is upon one who deceives our people. He was asked: O Prophet of God, what is the deception of your people? He said: God has an angel who proclaims every day Saying: He who oppresses the religion by introducing an innovation in opposition to the usages of the Prophet in relation to one who commits it, is like a man who changes the reign of a king in relation to one who opposes his particular order. The latter crime can be forgiven but there is no pardon of one who changes the regime. A certain learned man said: Truth is heavy. He who increases it transgresses and he who decreases it fails and he who keeps attached to it is satisfied. The Prophet said: Adopt the middle course. He who goes in advance retards it and he who remains behind advances. God says: Avoid those who make their religion a sport and pastime (6 : 69Q). God says: Have you seen one who considers his evil as good and it appears to him alright?' What has been introduced as innovation after the companions and what is unnecessary appertain to sport and pastime.

These are the twelve signs of the learned men of the next world and every quality was found in the learned men of early ages. Be therefore one of the two. Either be imbued with these attributes or be repentant after admitting your sins and faults. But never be the third one, as in that case doubt will arise in your mind. If you take the weapons of the world in lieu of religion,

SECTION 7

INTELLECT AND ITS NOBLE NATU

The noble nature of knowledge has been re
intellect. Intellect is the source and fountain head of
its foundation. Knowledge is like the fruit of a tree a
intellect, or like the light of the sun or like the vision
should it not be honoured when it is the cause of
world and the next? What is there to distinguish betv
men except intellect? Even a ferocious beast whic
strength than man fears a man at seeing him as it kn
put him into snare on account of his intellect.

For this reason, the Prophet said: Just as t
Prophet upon his followers, so is the rank of an ol
people. This is not for his wealth or for his long
great strength but for his ripe experience grown
For this reason, you find the ignorant near the
they were about to kill the Prophet. But when the
countenance, they feared him and there shone o
brilliance of his prophethood although it was late
the same manner as intellect. My object is to show
intellect from the Quran and Hadis. Intellect has
Nur or light in the following verse: God is the light
and the earth. His light is like a niche etc (24 : 3
benefiting learning arising therefrom as spirit, reve

God said: Thus I have revealed to you spirit by
(42 : 5Q). God said: Have I not given life to one dead
created light for him with the help of which he ca
people - 6 : 122? Whenever God mentioned al
darkness, He meant knowledge and ignorance. Go
take them from darkness into light (5 : 18Q). The P
people, acquire knowledge from your Lord and adv
with intellect. Know what you have been enjoined
have been prohibited. Know that intellect will give y
learning. Know that intelligent man is who obeys Go
face is ugly, his body dwarf, his rank low and appe
An ignorant man is he who disobeys God though hi

is intellect. He said to intellect: Come near and it cam
He said to it: Go back and it went back. Then God
honour and glory: I have created nothing in my
honourable than you. Through you I take, through
through you I give reward and through you I punish.

Once a party of men were praising a man before
and praised excessively. The Prophet asked: How is
They said: We shall inform you after seeking his
prayer and other good deeds. Why do you ask
intellect? The Prophet said: The ignorance of an ign
more harmful than the transgression of a sin
Resurrection day, a man will be raised to the rank o
God in proportion to his intellect. The Prophet sa
earns a better thing than intellect. It shows him p
guidance and saves him from destruction. The intell
does not become perfect and his religion firm till h
not become perfect. The Prophet said: A man acquire
praying all nights and fasting all days through go
The good conduct of a man does not become pe
intellect is not complete and when his intellect bec
he obeys God and disobeys his enemy the devil.
said: Every thing has a root and the root of a believe
and his divine service will be in proportion to his in
you not heard the words of the sinners in Hell: Had w
understood, we would not have been the inmates of H

Hazrat Omar asked Tamim Dari: What is t
authority among you? He said: Intellect. He said
spoken the truth, I had asked the Prophet as I asked
had replied as you replied. Then the Prophet sa
Gebrail: What is the main thing? He said: Intel
Bara'a-b-Azeb said: I asked many things to the Prop
O people, for everything there is a mainstay and the
man is intellect. He who among you learns a thing b
argument is the best in intellect among you.
Hurairah said: When the Prophet returned from Uhu
him say: So and so is such and such. The Prophet th

according to their intention and intellect.

The Prophet said: Angels have been earnest
their obedience to God through their intellect, whi
among the children of Adam have endeavoured
proportion to their intellect. He who is more earne
of God's commands is greater in intellect. Hazrat
O Apostle of God, for what thing do the people in
excellence over one another? He said: For intellect
next world? He said: For intellect. I asked him: W
their rewards in proportion to their actions? The P
Ayesha, do they act except in proportion to their i
actions will be in proportion to their intellect an
reward in proportion to their actions.

The Prophet said: Everything has got a we
weapon of a believer is his intellect. Everythi
mainstay and the mainstay of man is his intellect. E
got a support and the support of religion is in
people have got a goal and the goal of this peop
Every people has got a missionary and the miss
worshippers is intellect. Every merchant has got
and the merchandise of the diligent is intellect. Ev
got a permanent house and the basis of the house
intellect. Everything has got a basis and the bas
world is intellect. Everyman has got an offspring
as crited and mentioned and the offspring of the Sid
they are ascribed and mentioned is intellect. Ever
got a tent for shelter and the tent of a believer is his
Prophet said He who is greatest in intellect amon
dearful of God and the greatest observant of w
ordered and prohibited even though he does
optional worships among you. The Prophet said:
who is most load by God is he whose sole goal i
commands of God, to admonish His servants, to
intellect and to admonish himself. He who a[illegible]acc
for the few days of his life gets success and salvation

First Meaning. It is an attribute for which
distinguished from other animals. It shows the path t
learnings on mastering the abstract disciplines. Hares
in defining intellect that it is a natural attribute by whic
sciences are grasped and understood. It is like a light v
to the heart and helps it to understand things. He wh
meaning and limits intellect to understand only th
sciences is wrong, as he who is indifferent to the science
is asleep are both classed by him in the same rank. They
instinct though they are not learned. Just as life in them l
move their bodies at sweet will, so also intellect
intermingled with some men that it helps them towards a
theoretical learnings. Had it been possible that the nat
sensation and power of understanding of a man and an
with no difference, then it would have been possible tha
lifeless thing are equal regarding life with no differe
according to natural law, an ass has been helped
according to natural law, a man and a beast have been c
in the matter of theoretical learnings by intellect. Inte
mirror which can be differentiated from other things h
by their special attribute regarding form and colour.
attribute is a polisher. Forehead can he differentiated fr
has not been given the special quality of sight as in ca
there is connection of eye with sight, so also there is th
of this natural quality of intellect with learning. J
connection of sun's rays with sight, so there is connecti
with intellect with a view to express and spread learnin

Second Meaning: According to this meaning,
wisdom which appears even in childhood, as a bod
instinct that two is greater than one, that and indivi
remain in two different places at the same time and t
thing is not the same as an unlawful thing.

Third Meaning: Intellect means according to this
acquired through experience. Thus he who is
experience and schooled by time is called a man of i
he who lacks these qualifications is called ignorant.

man. Such a man acts not by dictates of passi
ultimate result of an action.

The first meaning of intellect is its base and fou
second meaning is its branch and near the first mea
meaning is the branch of the first and second meani
meaning is the ultimate result of intellect and distan
two arise as natural causes and the latter two are acq

Hazrat Ali said:
Knowledge is of two kinds, natural and acquir
Acquired knowledge is useless without the oth
Just as the light of the sun rendered useless,
When the light of the eye is closed.

The first meaning is understood from the fol
The Prophet said: God has not created an
honourable than intellect. The fourth meaning
from the following Hadis: When a man comes clo
of religion and good deeds, he come close to
Prophet said to Abu Dard'a: Increase intelle
nearness to Lord will increase. Abu Darda's s
parents be sacrificed to you, how will it be in
Prophet said: Avoid illegal things prohibited by C
the obligatory duties ordered by God, you will t
man of intellect. Do good deeds, your honour a
increase in this world and you will gain for that
your Lord and honour in the next world.

Hazrat Abu Hurairah and others went to the
said: O Prophet of God, who is the most learned of
The wise. They asked him: Who is the best worsh
men? He said: The wise. They asked him: Who
excellent of men? He said: The wise. They asked hin
wise man who is best in conduct, whose e
well-known, whose hand is full of charity and w
exalted? The Prophet said: These are the treasures
the world but the hereafter is for the God-fearing.
is God-fearing though he is abject and despised in th

learning. Thus the word intellect, if applied to any fr
like a natural attribute. Knowledge does not come f
It lies under intellect as a natural course. It is like wa
earth. If a well is dug, water comes out of it and no
poured over it. Similarly there is oil latent in almon
otto in roses. To this effect, God says: When your L
progency from the children of Adam from their ba
took witnesses 'Am I not your Lord' they all said: Y
This means confession of their souls, not verbal
tongue. God says about this matter : If you ask
created you," they would certainly answer "God" (
other words, their souls will bear witness about it G
natural religion of God upon which He created men
other words, the natural religion of every man is u
that he should have faith in one God and know
attribute of each thing. In other words, this attribut
him. So Iman or faith is hidden in the heart of every m

Viewed from this angle, men are of two kinds. To
men Iman was presented but they forgot it ar
unbelievers and to another kind of men who cult
souls and remembered it. These people are like those
a thing after remembering it and afterwards it is r
them. God says for this : So that they may remembe
that those with understanding may remember
Remember the gits of God upon you and your conv
Him (5 : 10) I have made the Quran easy for remen
there any one who will remember it (54 : 17Q)?

Soul is like a horseman and body like a horse. Th
of the horseman is more serious and harmful than
horse. The power of internal insight is more than that
sight. Thus God said : His soul fulfilled not what he sa
And thus I showed Abraham the kingdom of the h
earth - 6 : 75Q. The opposite of inner light and insight i
God says : It is not the eyes that are blind but the souls
breasts-22:45Q. God says : He who is blind in the world

husk of religion. These attributes are called intell

INTELLECTUAL DISPARITY OF M

As the lands are of serval kinds, so also ther intellect in different individuals by instinct. T intellect in different indviduals is also unde tradition. Abdullah-b-Salam narrated that the Pr of a long sermon described the Throne and stated asked God : O God, hast Thou created anything g Throne? He said: Yes, intellect. They asked: Hov said : Alas, your intellect cannot grasp it. Can number of sands? They said : No. God said : intellect in different minds as numerous as sa have been given one grain, some two, some th some over one Farq, some one Wasq and some mo

This disparity of intelleft is found in all i described above except the second, nam knowledge, such as the thing that two are greate an object cannot reamin in two different places a or that a thing cannot be both eternal and origi with reference to the three other meanings is subj With regard to the fourth meaning of int controlling power, disparity of men is clear a instance the power of control of appetite and se different in diffefent individuals even it is differ individual at different stage of life. A wise man overcome appetite more easily than an ignora man. A young man may fail to overcome sexu when he grows old, he is able to do it.

The disparity is also due to the differences in subject. Thus a man having special knowledge of refrain from some harmful foods whil a lay man simply because he lacks in medical knowled learned man is more competent to give up sin t man.

-O-

SECTION 1

FOUNDATION OF BELIEF

Praise be to God, the Creator, the First, the La
whatever. He wills, who guides His servants tov
path, who makes Himself known to men that
Himself without any partner, He is single without
the Eternal without any before Him and without a
the Everlasting without any end. He is the First,
External and the Internal, the Al-Knowing. The fol
about God is necessary.

(1) **To believe in His Transcendence.** He is
and form, free of restriction, limitation and res
divisible. Nothing is like Him and He is not like a
not limited by measure, space and time. He is free fr
rest and change. Everything is in His grasp. He i
above heaven and above everything. He is never
the deepest depth. Yet He is near, very close to a th
the jugular vein of a man. He is not in anything an
Him. He is beyond space and beyond time. He is r
before. He expresses Himself through. His creatu
existence. He is free from change, increase or decre

(2) **To believe in His power and existence.** He
Al- powerful, Almighty, the great Destroyer. H
faults and failures, slumber, sleep, disease, death.
of the entire universe, angles and of everything. Th
rolled in His hands. He is unique in creation and
ever new creations. He fixed the provision and de
being and nothing can escape from His power. H
might are above counting.

(3) **To believe in His Knowledge.** His knowle
limit and He knows everything. Whatever happen
deepest abyss of the earth to the highest heaven
knowledge. The smallest atom in the earth or in
outside. His knowledge. He knows the creeping of
a solid stone in intense dark night or in the movem
in the air. Everyting open and secret is within Hi
Every thought in mind, every contrivance of the d

(4) **To believe in His will.** Nothing comes into
great, good or evil, benefitting or not benefi
infidelity, known or unknown, profit or loss,
without His order, power and will. What He w
being. What He does not will comes not into bein
of the eye, not a stray sudden thought in mind is o
He does what He wills. There is none to rescind
there is no obstacle to it. There is no refuge
disobedient to him. There is none to follow
without His will. If mankind, jinn, angels and
remove an atom from its proper place, they won't
without His will. His will lies naturally in His at
are unlimited. There is no precedence or subse
event from its appointed time.

(5) **To believe in His hearing and sight.** He
His hearing and sight are all pervading. Nothing h
can escape His hearing and nothing however sub
His sight. Distance is no bar to His hearing and
distance and nearness are all equal to Him. Da
obstruct His sight. He sees without eyes, cathces
and creates without instrument. His attributes are
of the created beings as His being is not like that of

(6) **To believe in His words.** God speaks with
eternal, ancient and self-existing unlike the talks
His talk is without sound. It has got no co
circulation of air. It does not take the help
languages through the movement of lips. The Qu
the Gospel and Psalms are His created books to His
Quran is recited by tongue, written in papers an
heart, nevertheless it is eternal existing with the e
Hazrat Moses heard His words without sound and
the righteous will see Him in the hereafter with
space.

(7) **To believe in His actions.** There is no cre
except He and nobody is outside His judgme
everything in its best of make and form and no

plants, inanimate things comes out of nothing but by
He existed in eternity by Himself and there was no
with Him. Tereafter He originated creations not bec
necessity. He has got no fatigue or languor. Whateve
from a sense of justice, not of oppression or injustice.
to Him is binding on all His creatures and He e
through His Prophets. He gave them miracles and co
injunctions and prohibitions through them.

(8) **To believe in the other words.** It is to a
prophethood of Muhammad. God sent the unlettered
Prophet Mahammad as an apostle to all the
non-Arabs, to the jinn and men and by his law he a
other laws. He gave him superiority to all other P
made him leader of mankind and did not make co
faith with the words of Tauhid till it was follo
attestation that Muhammad is His servant and apost
compusolory to believe whatever he said about this
the next world. He does not accept the faith of a m
believes in these articles of faith along with the follow

(a) **To believe in Munkar and Nakir.** They are
angles. They will make the dead one sit up with his so
and ask him about his religion and his Prophet. Thi
examination after death. (b) To believe in the pu
grave as true. (c) to, believe in the Balance with two
tongue the magnitude of which is like the stages of
earth. Therewith the actions of men will be weighed.
would be like a mote or mustard seed to establish e
(d) To believe in the Bridge. It is a bridge stretche
sharper than the edge of the sword and thinner than
feet of the unbelievers will slip and they will fall dow
The feet of the believers will be firm upon it by the G
and so they will cross it to paradise. (e) To bel
Fountain. It is a fountain of the Prophet. The believe
drink from it and enter paradise after crossing
Whoever will drink therefrom once will never be
water will be whiter than milk and sweeter than h
will be so many pitchers around like so many stars in

believe in the intercession of the Prophets then the l[illegible] the martyrs, then the rest of the believers. They v[illegible] right of intercession in proportion to their ranks to[illegible] believe in the goodness of the companions, first of Al[illegible] of Omar, then of Osman and then of Ali. You will ha[illegible] about them and praise them as God and His Apo[illegible] them.

EXCELLENCE OF BELIEF

What has been said above about belief is applic[illegible] in his early years in order than he may commit them[illegible] Its meaning will be gradually unfolded to him. The f[illegible] boy is to commit them to memory, then to understa[illegible] then to believe them and then to know them as certai[illegible] comes to his mind as a matter of course without proo[illegible] faith of the ordinary people is Taqlid or blind belief [illegible] True it is that the belief which is based on authorit[illegible] from some weakness, but when it is certain and sur[illegible] perfect. To achieve this end, one should not resort [illegible] theology but to reading the Quran, Tafsir and H[illegible] understand their meaning because in that case the li[illegible] service appears in him, and the advices of the [illegible] company, their character and conduct, their God- f[illegible] asceticism spread effect in his mind. Instruction to t[illegible] the sowing of seed in his heart. The above actions [illegible] serving of water and tending the seed. It grows, bec[illegible] and thrives in to a tree and its root becomes strong a[illegible] its branches rise high. The boy should also be guar[illegible] argumentation and speculation as their harms are [illegible] their benefits. To make faith strong by argument[illegible] striking a tree with an iron matter. To teach by proof[illegible] and and to see proof by eyes is another thing. It the l[illegible] be included within the travellers of the hereafter wi[illegible] God's grace as his friend, the doors of guidance are o[illegible] him till he remains engaged in actions attached to C[illegible] restrains himself from passions and lusts makin[illegible] discipline and self mortification. Owing to these ef[illegible]

for which he was superior to all others. The expres
secrecy has got different stages. It will be open
proportion to ones efforts and strivings and the more
his soul clean and pure. It is like the learning of the r
medicines, jurisprudence and other science. The
proportion to the differences of intellect and knowled
is no limit to these stages, there is also no limit to the
secrets.

—O—

SECTION 3

PROOF OF BELIEF

Iman or belief is founded upon four pillars, each o
got ten bases.

(1) **FIRST PILLAR:** It is the knowledge of essence
it is established upon ten bases. They are the kno
belief that God is existing, eternal, ancient, wit
without body, without length and breadth, without
direction, occupying no space, object of vision of the
and He is one without any partner.

(2) **SECOND PILLAR:** It is to have knowle
attributes and to believe them. It is founded on ten b
Al- powerful, Al-knowing. living for ever, willin
seeing, speaking, eternal in words, knowledge and w
from changes of events.

(3) **THIRD PILLAR:** It is to have knowledge and
works which are established over ten bases. They ar
actions are created, willed and fixed by God, that H
creatures free from imposing works beyond power
He punishes men, does what He wills, that there
obligatory on Him, that He sent apostles and that
was helped by miracles and that his prophethood wil
day of Resurrection.

punishment of grave, the Balance, the Bridge, Parad
true Imams, excellence of the companions in acco
chronological order and qualifications of being an In

FIRST PILLAR
The basic principles of faithfor knowledge

(1) **The first basic principle** is to have know
existence of God. The first light which illuminess
first thing to be followed is the Quran and there is nc
than the word of God. God says : Have I not mad
couch, mountains its tents? I have created you of tv
ordained your sleep for rest. night as a mantle
gaining livelieood. I created above you seven solid
placed therein a burning lamp and I sent dow
abundance from clouds that I night bring forth by
herbs and gardens thick with trees—78:6. God says : Ir
of the heaven and the earth and in the alternation of n
and in the ships which pass throught the sea with wha
man and in the rain which God sends down from heave
by it to the earth after its death and by sacttering ove
earth and in the change of the winds and in the clouds t
to do service between heaven and earth, are signs fo
understand—2:159. God says : Don't you see how Goc
seven heavens one over the other, placed therein the m
and the sun as a torch and God caused you to spring fo
earth like a plant, He will turn you back in to it again ar
you forth again—71:14 God said : Don't you see the ger
you who created it or I? I have decred death among yo
not be overcome to change you forms and create yo
know not—56:58:

It is clear that if he who has got a little intellect a
over these verses and looks to the wonderful crea
heavens and the earth will realise that without a gre
these workmanships are impossible. The human so
testifies that God exists and that everything is gover
Laws. For this reason God says : Is there any doubt
the Creator of heavens and earth (14 : 11) ? The Pro

a thing was inborn in their minds from the time of th
God said. If you ask them who has created the heaver
earth they will reply 'God'. God said : Turn your
towards the true faith, the natural religion whereon Gc
men—30:30. There fore there are testimonies of the Q
human nature which are sufficient proofs. All other p
unnecessary but still we shall prove by the proof of k
that God exists.

PROOF OF KNOWLEDE

A new thing cannot come into existence withou
The would is an originated new thing and it did not
existence without a cause. That a thing cannot c
existence without a cause is clear, for such a thing be
certain definite time and it also comes to our intell
comes at a fixed time without precedence or subs
because of the urgency of its fixed time. The world is
orginated thing. Its proof is found in the fact that it i
from motion and rest which are the characteritics of e
material thing. Even motion and rest are two new
things not free from changes. The world and whateve
it are originated things. There are three matter
argument. Firstly, a body is not free from motion a
requires no meditation. Secondly, motion and rest th
are originated things. Its proof is that one comes afte
It is found in all bodies. What is static can move an
moving can become static according to the dictates o
If any of the above two things is predominant over th
becomes a new event. A new thing is originated beca
emergence an old thing is distant because of its exti
the eternity of a thing is established, its exti
impossible as we shall prove it by the subsisten
creation. Thirdly, what is not free from chang
originated or new thing or whatever is not inde
originated things is itself originated. Its proof is that
not so, the world before every new thing may chan
has got no beginning and unless these new things
nought, the turn for the-present new things to come i

would be either odd or even, or both odd and even o
or even. The last two are impossible, as positive and
united therein, since the affirmation of one is th
another and negation of one is the affirmation of a
cannot be even, as even number comes odd by th
one. That which has no end cannot be even without
cannot be odd, because the number becomes e
addition of one. How can it change into odd when it
got no end? They cannot be even or odd as it has got
this, it is concluded that the world is not free from
therefore it is an originated thing. When it is an orig
it requires a Creator to bring it into existence.

(2) **The second basic principle** is the knowledg
eternal. He has got no beginning and no end. He i
everything and before everything living or dead. Its
If He were an originated thing and not eternal, He
need of a Creator who would also have need of a Cr
would have continued without end. Whatev
succession ends in an ancient creator which is the
reason, the Creator is the First and the Last, the C
world and its Fashioner.

(3). **Third basic principle.** It is that God is
wihtout end. He is the first and the last, the open ar
When the attribute of eternity has been establish
becomes impossible. Its proof is this. If He had an en
have remained in two conditions, either he wou
nought by Himself or through an oposing annihilati
is possible for a thing which is self-existing to come
is also possible for that thing to come into existence.
that if a thing requires a cause to come to exist
requires a cause to come to nought. It is not possible
comes to nought after meeting with an opposing a
thing which comes to nought is eternal, how does
existence of a thing become? It is not also possi
originated thing coming before an eternal thing lose
and existence. God is eternal as we have learnt it fro

occupying any space and free from space, motion an
proof is this. Every form occupies a space and moves ar
it. Body has got motion and rest which are the cl
originated things. What is not free from changes is an
thing. If any form is limited by space and is ete
understood that the sustance of the creation of the
eternal. If a man says that God has got body and occup
he commits blunder for using such word and not for its

(5). **Fifth basic principle.** It is that God is not com
abody having different substances. When He does n
any space, He has got no body as every body is limited
and composed of different substances. The substan
body are not free from division, composition, motion,
and quantity. These are the qualities of an originated
were possible to believe that the Creator of the world
body, then it would be possible to attribute divinity
and the moon and other heavenly bodies. If a designer
make a body without the substance of body, he wi
mistake.

(6) **Sixih basic principle.** God has got no length ar
as these are attributes of a body which is an originated
Creater exised from before it. So how would He enter in
He existed by Himself before all originated things and
nobody along with Him. He is Alknowing, Almight
creator. These attributes are impossible for a body. He
any worldly thing, rather He is ever-living, ever-la
noting is like Him. Where is the similarity of the Creato
created, the Fashioner with the fashioned? Hence it is i
that anything is like Him.

(7) **Seventh basic principle.** It is that God is no
within any direction as he created direction, either
below, right or left. front or behind. He created two dir
man, one rests on earth called the direction of feet and
his head. What rests above head is above and what r
feet is below. To an ant, below the roof, the above p

the left hand direction. Then there are front
back direction. When direction is an originated t
He be governed by that ? Along with the cre
directions have been created. There is nothing
because He has got no head and the word 'above
with head. There is noting below Him as the w
conneted with feet and God has no feet. If He is ab
there is a direction opposite to it and every opposit
a body like it or similar to it. But God is free from it
He is the Designer.

(8) **Eighth basic principle.** It is that God is soa
Throne, that is upon power. It is not inconsistet wit
of His grandeur and the symptoms of orig
annihilation. This is what is meant by the followin
Quran : Then He ascended to heaven and it
smoke—41 : 10. It means his dominion and powe
said :-

Bishr has gained power in Iraq.
Without sword and shedding blood.

The people of truth accepted this interpretation
of untruth were compelled to accept the interpret
words of God : He is with you wherever you ar
means that He encompasses everything. This is sup
following Hadis : 'The hea of a believer in is with t
the Merciful,' meaning within His power or mig
supported by the following Hadis : 'The Block ston
hand of God in the earth,' meaning it is established
the earth. If its meaning is taken literally, the res
impossible. His taking rest on the Throne means this
literally, it becomes possible to believe that He has g
the Throne is also a body limited by space. It is impos

(9) **Ninth basic principle.** It is that although Go
form,. space and direction, He is an object to be
hereafter as He said : On that day shall faces bea
looking towards their Lord—75 : 22. He is not vi
world as God said : Vision does not comprehend

Kashf and knowledge, and Kashf is more clear than
When God has got connection with knowledge ar
direction, He has got connection also with insight w
direction. As God sees His creation though not in
creation also sees Him though not in fornt. As it is
know Him without modiality or form, it is also pos
Him likewise.

(10) **Tenth basic principle.** It is that God is one w
partner, single without any like. He is unique in
creations, innovations, and inventions. There is n
Him. The Quran says : Had there been any other god th
would have gone to ruin—21 : 22. If the first G
something, the second would have been compelled t
means that he would have no supreme power. If the s
oppose the first, he would be powerful and the firs
weak rather than an almighty God.

SECOND PILLAR OF FAITH

God's attributes based on ten principles.

(1) **First basic principle.** It is that God is Almighty
He is powerful over all things—15 : 120. He is trut
world is perfect with His designs and well regulate
sees a garment of silk of which the weaving and textu
and says that it has been made by a dead man or a ma
got no power, would be lacking in natural intellect an
foolish.

(2) **Second basic principle.** It is that whatever exis
His knowledge and under His control. Even an atom
and earth is not outside His knowledge. He is truthfu
promises and has got knowledge of everything. This
by the verse : Does He not know who has created ? H
cognisant—77 : 14. Take this proof by your intellect t
nothing like of what He created with wonderful de
shows the deep knowledge of the Designer and
intricacies. He is the end of praise and guidance as He
Himself.

powerful and knowing designer is without life, th
also to doubt the lives of animals inspite of thei
rest. This is height of foolishness.

(4) **Fourth basic principle.** It is that every a
according to the will of God. In other words every
lives according to His will. He is the orignal Creat
creations and whatever He will,s He does. Whe
happens according to His will, the opposite thing a
being according to His will.So power leads H
different directions.

(5) **Fifth basic principle.** It is that God is hear
and it is impossible to evade His sight and hear
bridge of mind and lies secretly in thoughts and r
thinnest sound of the creeping of a black ant on a
the deep darkest night does not evade His hearin
not be when His sight and hearing are perfect bey
there is no decrease of this power? How can the
created become perfect in relation to the power of
a designer become perfect in relation to the great D
can a portion become equal to one whole?

(6) **Sixth basic principle** It is that God speaks
and sounds and letters. It does not resemble the s
beings. In reality His speech is speech of the mind.
of mind has got no sound or words, so His spee
sound or words. A poet says:-

Speech is of the mind
Tongue is the vehicle of mind.

He who cannot conceive it is a fool. Pay no at
who does not understand that the eternal is that
nothing existed. Thus in the word 'Bismillah'
precedes 'S' and consequencty 'S' cannot be eterna
a secret for leading some men astray as He says
guide for one whom God misguides—13 : 33. W
impossible that the Prophet Moses heard God's wo
no sound or words, it becomes impossible for him
he will see in the next world such a thing as ha

though he understands that a thing can possible by seen which has got no colour, body or size, even though he has not seen such a thing. Similarly conceive of hearing what is applicable to sight. If you understand that God has got knowledge of everything, understand it also that along with His being, He has got attribute of speech. Understand also that all the words represent His speech. If it is possible to conceive of the existence of the seven heavens Paradise and Hell all written in a small piece of paper and that Taqdir of men is preserved in the minutest part of heart and seen with an eyeball without the things existing in the eye ball, it is also possible to concevie of the speech of God as being read with tongue, preserved in mind, written in paper, but the essence of speech does not come down on these things, because if it comes down on paper on account of writing, then the essence of fire would come down on paper on account of its writing and would burn it.

(7) **Seventh basic principle.** It is that the words emanting from God are eternal along with His attributes, since it is impossible that He is subject ot change. Rather it is necessary that His attributes should become eternal as His being is eternal. He is without change and without novelty. He exists with His attribiutes from eternity. What is not free from change is originated. Origination is an attribute of body as it is subject to change and the attribute of body is also subject to change. How can the Creator be sharer with it in the attribute of change? For this it can be said that He is eternal, His words are eternal but our words and sounds are new and originated.

(8) **Eighth basic principle.** It is that His knowledge is eternal. Whatever occurs in His creation is within His knowledge from eternity and not his new knowledge. Whenever any animal is born, His knowledge about it is not new but eternal and ancient. For instance, if I know that zaid will come at sun-use, his arrival at sun-rise and to welcome him would be owing to that foreknowledge and not for any new knowledge The eternal knowledge of God should be understood in this way.

(9) **Ninth basic principle.** It is that His will is eternal. His will to make an event at the appointed time has got connection with His eternal knowledge, because if there is rise of a new will, it remains confined to the place of event. If His will rises in another object and not in His being, He cannot will just as you can not

will.

(10) **Tenth basisc principle.** It is that God i knowledge, living with His life, mighty with His with his will, speaking with His words, seeing wit hearing. These attributes belong to His eternal at says that He is wise without wisdom, his words wi of a man who says that he is wealthy without his v without his learning and the object of learning. L of learning and the learned man are inseparab murderer and one murdered are in separable. As n be conceived without the killer and one killed a cannot be concevied without learning and an objec

THIRD PILLAR OF FAITH

Knowledge of the action of God involving ten

(1) **First basic principle.** It is the knowledge th in the world is His action. creation and inventio creator of it except He. He well regulated the creati its due power and motion. All the actions of His s creations and keep connection with His powe thereby His words-God is the creator of everything created you and what you make—37 : 96. Wha conversation, hidden or open, He truly knows recess of your hearts." "What ! does He not know created, when He is the subtle, the cognisant" He o take precaution in their actions, words, secre thoughts as He knows the orientation of their act proof of His knowledge by creating creations. Ho be the Creator of the actions of men when He has without any decreae? His power is connec movements of men. All motions are similar and with power of God. What then would prevent its the case of some actions and would not prevent it other actions when all are similar? How coul independent of the Creator when the wonderful wo spiders, bees and other animals amaze the wisest a

Now think that all creations bow down to One who is t
of the heavens and the earth.

(2) **Second basic principle.** It is that God being the
the power of men, does not prevent them from doing
actions by way of acquisition, for God created powe
container of power, choice as well as the container
Power is an attribute of a man though it is the creation c
not acquired by man. Motion is also the creation of G
attribute of man acquired on the strength of power, b
power with which he was created is his attribute, but
connected with the attribute of power and for this
connection, it has been named power of motion. The
motion is not the result of compulsior on any man as he
according to his will and knows the difference
compulsion and volition. How can this motion be hi
when he does not know the different parts of acquir
and their numbers? When these two matters are c
namely the matter that actions are the result of compu
the matter that they are the result of volition, there re
middle position which is this that actions are voluntary
manner through power of God by invention and th
power of a man by acquisition. God has no necessity c
connection with the container of power in the matter c
because the power of God is eternal and its connectio
world is eternal.

(3) **Third basic principle.** It is the knowledge that t
actions of man are his acquisitions, they are nevert
outside the will of God. Neither a twinkling of an e
sudden rise of thought in mind in the visible and invisi
occurs except through His order, power and will. Goo
benefit or loss, belief or infidelity, knowledge or i
success or failure, guidance or misguidance, sin or vir
or Iman come from Him. There is none to reject His c
none to disobey his decree, He guides whom He w
misguides whom He whishes. There is none to questic
what He does, but the people will be questioned (21 : 33
What He' wills occur and what he does not will does

they are evils and that it is the devil who wills t
Tell me how a Muslim can deny the supreme rule
power of a village chief is curtaited, he
dishonourable. He will think it derogatory to
actions are conducted according to the wishes of h
village. The result will be that many will be out
Now it is seen that evil deeds are predominant in
sin is done against the will of God, God's helple
When it is established that all actions of men are cr
it follows that the evil actions are also the result of

Question may be asked how God commands
does not wish and how He prohibits what He wish
shall say that command is one thing and will is
Thus if a master beats his salve, the ruler rebukes
beating his slave. The master shows reason that
not obey him. As a proof he orders his slave to arr
of his horse before the ruler though he knows tha
not obey it. If he does not order him, his objection
does not stand and if he wishes that his order shou
amounts to his murder. It is impossible.

(4) **Fourth basic principle.** It is that God
inflicting trouble on men by His commands. Ne
nor imposition of obligations is necessary for Hi
Mutazalites hold that they were necessary for the
But this is impossible since He is the only being
prohibit. How will it be limited by compulsion?
compulsion is one of two things, such a work wh
will cause harm in future as it is said that it is com
to obey God who will punish him in the hearafte
Hell: or it is to avoid such present harm which is
said that to drinik water for a thirsty man is com
he may not die. Secondly it is such a work the ne
seems impossible. Thus it is said that the exist
which is known is necessary because if it do
becomes an impossibility. If it occurs, know
ignorance.

prayed : O our Lord, lay not on us that for which w
strength-2:246Q. This is against the belief of the Mutaz

(6) **Sixth basic Principle.** It is that God is free t
man inspite of his virtues and to reward a man inspite
The Mutazalites hold the contrary view. God has got
actions among His servants and it is impossible that H
will oppose His freedom. Tyranny means to dispos
from his possession but it is impossible in the case of
does not dispossess others in view of the fact that the I
heaven and earth is His. It is proved by this. Sl
animals is infliction of pain on animals and men
tortures inflicted on animals have not been proced
offence or crimes committed by the animals. If it is saic
animals would be raised up again and awarded for th
incumbent upon God, then we would say that every
under feet and every bug crushed would be brought b
It would violate the dictates of reason and law as
incumbent upon God.

(7) **Seventh basic Principle.** It is that God does v
to men what He wills and it is not incumbent on
whatever is good for them. It has already been
nothing is compulsory on God but His dealing
intelligible to men, because there is nobody to que
what He does but men are subject to questions. The M
say that it is incumbent upon God to do whatever is s
men.

(8) **Eighth basic Principle.** It is that to have kn
God and to obey His commands are compulsory on m
account of the reason as the Mutazatities say, but on
Shariat. Shariat declared poisonous serpents bey
while reason in realising that what Shariat foretell
possible and urges that precautions should be taken a
possible punishment. But reason itself does not le
knowledge of harm. If a man warns by saying : A l
behind you, he should at once take to his heels withou
reason.

salvation in the hearafter just as it does not guid[e]
the medicines which are useful for health. [T]
Prohets for men is like that of the physician[s]
integrity of the physicians is known by exp[erience]
truthness of the Prophets is known by miracles.

(10) **Tenth basic Principle.** It is that God sen[t]
the last Prophet and as an abrogator of all prev[ious]
Jews, Christians and the Sabians and God helpe[d]
miracles and wonderful signs, such as splitting [the]
two parts, the praise of the pebbles causing th[e]
to speak, water flowing from his fingers etc. T[he]
with which he guided the Arabs is the Quran,
the language throughout the Quran is unpar[alleled]
Arabs could not surpass it inspite of their
rhetoric. Though the Prophet was illeterate an[d]
how to read and write, yet God informed hi[m]
about the histories of the previous nations. T[h]
which he gave about the previous nations in t[h]
an illiterate person, the prophecies he made a[bout]
events and the clue he gave to the unknown
miracles. For instance God says : You will e[nter]
mosque if God wills having your heads shave[d]
short—48:27. The verse : The Romans have bee[n]
a land nearby but after their defeat they will d[efeat]
few years—30:1. The object of these verses is to
of the messenger of God by miracles.

FOURTH PILLARS OF FAITH

To believe the Hadis of the Prophet inv[olves] ten basic Principles

(1) **First basic Principle.** It is to believe in the
the dead and the Day of judgment as in the tr[adition]
settled fact like the beginning of our creation. G[od]
say : Who shall give life to bones when they are
shall give life to them who gave them life at fi[rst]
beginning of creation is the proof of its resurrec[tion]
Your creation and your resurrection are like a sin[gle]

Nakir which has been mentioned in traditions and the
believe it is compulsory. The second life will be in suc
where he willbe questiond. This is possible naturall
stillness of the dead man's corpse nor its failure to
questions put to it will refute it, bcause a sleeping man i
still and dead-like but his soul feels pain and and pleasu
time in dream. Its effect can beseen when he wakes up fr
The Prophet used to hear the words of Gebriel and see
the men surrounding him did not hear his words or se
God did not give them such power of sight and hearing,
not see and hear.

(3) **Third basic Principle.** It is to believe in the punis
the grave as it have come in Shariat. God said : The
exposed to Me morning and evening and on the Res
Day. The supporters of Pharaoh will be given
punishment—40:49. This is possible and to beli
compulsory. Animals have got special organs to feel p
pleasure even though they are eaten by ferocious animal

(4) **Fourth basic Principle.** It is to believe that the B
true. God said : I will set up just balance on the judgm
21:48. God said : Those whose balances will be heavy
salvation, and those whose balance willbe light will
—7:7.

(5) **Fifth basic Principle.** It is to believe in the Bridge
spread on the back of Hell, thinner than a hair and sha
the edge of a sword. God said : Guide them to the brid
and tell them to wait there, as they will be questioned—
possible, because He who make the birds fily in the ho
take the people to travel on the Bridge.

(6) **Sixth basic Principle.** It is the belief that Para
Hell have been created by God. God said : Vie in haste f
of your Lord and a Pradise, vast as the heavens and
prepared for those who fear God—3 : 127. This pr
Pradise and Hell are created.

discover truth by Ijtehad. Hazrat Muwayiah did
leadership. Hazrat Ali considered that the mode of
the murderers of Osman was to be belated as they g
the army. Hazrat Muwayiah considered that their ar
as their influence might help further blood-shed.

(8) **Eighth basic Principle.** It is to believe the ex
companions in accordance with their chronolog
which they succeeded the Prophet and the real ex
the sight of God and that it did not come to anybody
Holy Prophet. Several verses to that effect in
companions were revealed and there are a number o

(9) **Ninth basic Principle.** It is to believe that
addition to his qualifications of his being a Mulsin
intelligent must have five other qualities—(1) he m
(2) he must be a God fearing man, (3) he must be le
must be competent, (5) he must belong to the tribe
the Prophet said : The leaders are from the Quraish
qualities are found in a man, he is fit to become an
provided majority of the people swear allegiance t
who oppose the majority of the people are reb
incumbent to bring them under control.

(10) **Tenth basic Principle.** It is that if a man wh
with the power of rule is found lacking in God fear
and if there is fear of distrubance and trouble in
removal, then his rule will stand, because if he is r
conditions will arise. (1) Another man will be rein
place or the post will remain vacant. In the first cas
which will be caused to the Muslims in general w
than the harms of one who has got no God fear an
him. The qualties of leadership are for the greater
people.

These four pillar involving forty basic princi
articles of belief. He who believes in these things
Sunnat or the people of the ways of the Prophet.

the words 'Belief' and 'Islam', (2) whether belief inc... decreased, (3) and the meaning of 'belief' according t... Muslim sages.

(1) **First question.** There is difference of opinion ... the meanings of Islam and Iman, but there are three q... that connection—(a) literal meanings of the word... technical meaning in the Quran and traditions and (c... of the terms according to jurisprudence.

(a) **Literal meanings.** Iman means belief or confi... truth. God said : You have not brought faith in M... meaning you do not believe Me as true. Islam means s... and surrender and avoidance of unbelief, rebe... disobedience. Heart is the special seat of Iman or conf... truth and tongue is its interpreter. Islam means subm... surrender and confirmation by tongue. The word 'Isla... comprehensive and 'Iman' is a special term. Iman i... Islam. Iman is Islam. but every Iman is not Islam.

(b) **The second question** relates to interpreta... words Iman and Islam. Shariat used the words in th... ways both (a) in one meaning, (b) in two meanings, o... meanings mixed together. (a) The one meaning is su... the verse : I have taken out the believers who were in ... I did not find in it but only one house of Muslims—51... there was only one family of Muslims. God said : O m... you believe God, then put your trust in Him ... Muslim—10:84. The Prophet said : Islam is built upon ... He answered it when questiond about Iman. (b) As... meanings of the words, God said : The desert Arabs sa... believed. Say, you have not believed, but say : We ha... Islam—49:14. This shows that they surrendered ... Gebriel once asked the Prophet : Whatis Iman and wh... The Prophet replied in two different meanings. Thes... are mixed together. Islam is the work of mind, words ... while Iman is an action of mind or to confirm truth by ...

out of Hellfire. What sort of Iman is this ? Some sa
belief and some say it is verbal confession. Some sa
according to Islam. It is again said that he who
himself all these three elements will be taken out
regard to the second element, a man will also be tak
although he committed some major sins. He is call
great sinner. The third element is confirmation of f
and attestation by tongue but not followed by actio
confirmation of truth by mind at death before verb
by tongue, such a man also will betaken out of Hell a
said: He who has an atom of belief in his heart will be
Hell. Regarding verbal confession by tongue
Shadadat but not confirmation by mind, there is n
such a person will remain forever in Hell.

(2) **Second question.** Iman is subject to in
decrease. It increases by good deeds and decreases b
There is existence ofa thing which has got increase
and nothing grows or diminishes of itself. So there is
Iman which increases by good deeds and decreases b
God says : He increased their belief God says :
increasse their belief along with their belief. The Pr
Belief increases and decreases. This law is applica
attribute of mind. Mind appertains to the unseen spi
and the actions of organs appertain to this world. Th
tie between these two worlds and some men think t
worlds are the same. He who has seen both the world
the real nature of things. This is the first meaning. Re
second meaning of increase and decrease of belief,
said : Belief has got more than seventy branches. H
When a fornicator fornicates, he ceases to be a bel
time. So there is action along with belief which sh
increases and decreases. Regarding its third meanin
and certain belief which can be seen by Kashf, ex
breast and deep insight. Mind is not satisfied till it h
like the fact that two is more than one, that fire burns a
world is created. So this is the highest stage of belief after

for four reasons, two of them come from doubt and t
come from doubt. The first reason which does not co
doubt is the care taken for fear of showing oneself p
says: Don't inpute purity to yourself. God says : Hav
seen those who hold themselves to be righteous 4 : 52?
wise man was asked : What is detestable talk ? He said :
oneself. The second reason for the use of these qualifi
courtesy and to entrust all actions to the will of God. Go
way of instruction to the Prophet (18 : 23): Don't say of a
'I will do it tomorrow' without saying if God wills.'
meaning keeps connection with doubt when one says : I
believer if God wills. There is doubt whether the man is
believer because God said: True believers are those
believe in God and His Apostle and afterwards do not c
who fight with their lives and properties for the caus
These are the truthful—94 : 15. It has been expresse
verses—2 : 172, 58:12, 57 : 10. The Prophet said : Belie
seventy branches. The fourth reason arises also from d
the fear of bad end, for no one knows what will be his e
or bad.

These are therefore the different reasons for q
answer to the question : Are you a believer ?

—O—

are men who love purity and God loves the pu
Prophet said : Cleanlines is one half of belief. G
desires to make you clean and to complete H
you—5:7.

Those who possess insight understand by the
the most important thing is the purification of th
tradition 'cleanliness is one half of faith is limit
external cleanliness of physical organs by water a
the purification of the heart which may entertain e
thoughts, its meaning then will be distant and it is i

PURITY HAS GOT FOUR STAGES

(1) The first stage is the purification of the e
from excrements and filths. (2) The second
purification of the bodily organs from sins and
third stage is the purification of the heart from evil
vices. (4) The fourth stage is the purifications o
from everything except God. This is the stage of th
the saints. Every item of cleanliness is half of actio
object of the actions is the glorification and greatn
reality God's knowledge is not attained unles
purified of all things other than God. For this reas
Say 'God' then leave them to play in the usele
There can be no two things in mind at the same tim
has not created two minds in the same man. Th
actions is to adorn the mind with praiseworthy
religous firm faith. It is well known that the mi
adorned with those qualities till the blameworthy
faith reign in it.

To purify the mind from these evils compri
actions and the first half is pre-requisite for the s
sense, purity is said to be half of belief. So to pu
limbs from the prohibited things is the first half an
it with religous acts is its second half. These are

and makes it firm with religous acts. The more honou
object, the more difficult is the attainment of that
longer is the road that leads to it, the greater are th
Don't think that this can be attained with ease a
efforts. He who is blind to these stages of puri
undersand the above mentioned four stages. He will
the lowest stage of cleanliness. It is like the outer husk
like skull in relation to brain. He understands tha
cleanliness is the desired object and makes exaggerat
spends much time and wealth in abstersion (
cleanliness of cloth, body and in the use of water anc
the noble puity comprises these outward an
cleanliness. The early Muslims concentrated t
attention and energies on the puification of their hea
lenlent in their outward cleanliness. Even Hazrat C
placed in a high position, made abbution with the w
jar which belonged to a Christain woman. The comp
accustomed not to wash their hands after eatin
remains of fat and food but to wipe them out against t
their feet and regarded the use of soap as innovatior
to say prayer kneeling and prostrating directly on th
the mosque and walk barefooted on the roads. They
pebbles after calls of nature.

Abu Hurairah and some immates of Suffa said :
and when the prayer time came, we wiped our fin
thepebbles and proceeded to say prayer. Hazrat Om
did not know the use of soap at the time of the Prop
hollows of our feet were, our towels. It is said that t
innovations after the Prophet were the use of sieves,
and eating to satiety. The efforts of the companions w
the purification of the heart to the extent that some
them said : It is better to say prayer with shoes than w
because when the Prophet look off his shoes with u
at the advent of Gabriel, the companions also took of
He told them: Way have you taken off your shoes?
named Nakhyi said : Perhaps someone in need may

efforts to avoid small impurities.

These things have now changed. The peo cleanliness for ironed cloth and say that it is the fo religion. One group spend most of their times in their bodies just like a new bride but their minds ar thoughts, pride, self conceit, ignorance, show and hy who cleanses with-stones after calls of nature, walks in mud, prays in mosque on the floor, walks on the r leather over shoes or makes ablution with water belo old woman, is attacked furiosuly and he is termed as i

The following are three matters of external purification from impurities, (2) purification of the excrements and (3) purification from bodily grow pairing of nails, cutting off hairs, circumcision, ren hairs of pubes and the like.

SECTION 1

PURIFICATION FROM IMPURITES

There are three matters in this, the things to be re means of removal and the meaning of removal. That have to be removed is of three kinds inanimate obje objects and parts of animate objects. As to inanimate are pure except wine and intoxicating things. As objects, all except dogs and pigs and their young on when an animal dies, it becomes impure except five-l worms in foodstuffs, dead animals which have no flo like flies, beetles and the like. Asto purity from inanim it is of two kinds, the first is what is cut off from an an law is the same as that of dead bodies. Hair is not im however, become impure after death. The second changed after entering into body. They are all im emits from the body not after change is pure, such a tear. Things which have a fixed seat and are subject to impure. such as saliva, mucus of nose except the seed

dung inspite of their impurity is exempted, (3) wha
to the leather socks of impurites of the streets is exen
has been wiped against earth. (4) the blood of fleas
little or much on shirt is exempted except when it
the oridinary limits. (5) and the blood of itches an
exempted.

THE MEANS OF REMOVAL OF IMPURI

The means of removal of impurities are either c
liquid things. The condensed or solid things ar
abstersion. Pebble purifies it if it is itself pure and dr
be hard, pure, dry and free from illegality. Liquid t
with which impurities are cleansed. Only pure wate
impurities. The water, when mixed with impur
changing not its colour is pure, but if its colour tas
are changed, it becomes impure. The Prophet said :
is sufficient to fill two pitchers, it carries no impuri
carries impurities and does not remain pure. This is
case of stagnant water. If flowing water mixes
things and does not remain pure. This is applicab
stagnant water. If flowing water mixes with impur
becomes changed, it becomes them impure.

Some incidents together with urgent need a
strengthen the belief that only change in water wa
consideration by the Prophet. The following w
Prophet support it : Water was created pure a
makes it impure except that which changes its
and smell.

MANNER TO REMOVE IMPURITIES: If the
not a matter of touch, it is sufficient to run water ove
If the impurity is physical, it should be removed
remains, it indicates the persistence of the physical
same is true of the persistence of colour. If it sticks, i
provided it is thoroughly rubbed. If taste persists, th
of its physical matter is perceived.

It comprises abstersion, ablution, bath and pu
sand. We are now stating the manner of their perf
prescribed order. The following are the rules of
calls of nature. If one is pressed by calls of natur
from the view of men and take shelter behind
should not uncover his private parts before he
should not face or keep back Ka'ba sun or moon
harm when he is within a room. He should not s
place of the people, urinate in stagnant water, un
or in a hard surface and windy place, He should si
When entering a room, he should advance his le
then his right leg and should not urinate while st
Omar said : While I was urinating standing, the Pr
O Omar, don't pass urine standing. Hazrat Ibnul
There is no harm in urinating in abathroom if the
flowing. The Prophet said : Let nobody among y
bathroom and then make ablution as many mac
from it. None should take with him anything whi
name of God or His Apostle. On entering room, h
seek refuge to God from the accursed devil, t
impure, the abominable, the pernicious. On leavi
say : All prise is due to God who has removed fro
harmful to me and left for me what is useful. Be
should take pebbles with him. He should not w
part with water in the first place. He should take
cleansing his penis from urine by shalking it to
times. Hazrat Salman said : The Prophet taught
even how to cleanse after calls of nature. He prohi
with bone, or dung or face the Ka'ba.

MANNER OF ABSTERSION

He will perform abstersion wtih three stones.
cleansed there with, it is good and if not more
used. The Prophet said : Let one who uses s
numbers. He shall take stones in his left hand, pla
part of his orifice and run it over with horizont
motions to the rear part. Thus it will continue fro
to the fore part. Taking the third stone, he shoul

should say : O my God, purify my heart ... and make my private part pure from indecencies. he ... wipe his hand against earth or wall till odour ... therefrom. The use of stones and water are both de... related that when God revealed the verse (9 : 109) : ... men who love purity and God loves the pure,' the Ap... said to the people of Quba : What is the purity for wh... praised you ? They said : We are accustomed to use ... and water after calls of nature.

MANNER OF ABLUTION

He shall commence with the use of tooth stick. ... said : Your mouths are the pathways of the Quran. C... therefore with stick. The Prophet said : Prayer aft... tooth stick is better than prayer without its use by ... times. He said : Had it not been difficults for my ... would have ordered them to use tooth stick before e... He said : Why should I not see you with yellow ... Prophet was accustomed to use tooth stick several ... night. Hazrat Ibn Abbas said : The Prophet has s... commanded us to use tooth stick that we though... revelation would come for its use. The Prophet sai... stick, as it purifies the mouth and please God. Haz... Use of tooth stick increases memory and removes ... companion of the Prophet used to keep tootch stick ... even at the time of journey.

It is desirable to use the tooth-stick before ever... every ablution, before and after sleep, after eating ... unpleasant smell. After the use of tooth-stick face ... ablution and then say : In the name of God, the Merc... Compassionate. The Prophet said : There is no abl... who does not take the name of God, that is complete... should then wash his hands three times and should ... ask Three for luck and blessing and seek refuge to ... ill-luck and destruction. He shall rinse his mouth ... water and say afterwards : O God, help me to read T... glorify Thy name. Then he shall take up water an... nose thrice and say : O God. grant me to enjoy the ... pardise while Thou art pleased to promise it with m...

face, he should say : O God, make my face wh
with Thy light on the day when Thou will mak
Thy friends bright. He should then wash his a
elbows three times. The believers will c
Resurrection Day with brightness on their for
and ankles from the effect of ablution. The P
Whose is able to cleanse the fore part of his head,
He should then wipe his head by soaking his ha
Thrice he should do it and say : O God, cover
mercy and shower upon me Thy blessings. He sh
his ears both outside and inside with fresh wa
should then wipe his neck with fresh water
Prophet said : Wiping the neck from behind will s
breach of trust on the Resurrection Day. Then he
his right foot thrice and left foot thrice. When I
ablulion thus, he should raise his head towards th
: I testify that there is no deity but God. He is on
no patner for Him. I testify also that Muhammad
and Apostle of God.

There are several undesirable things in ablut
each limb more than three times. The Prophet sa
goes beyond three times transgresses. He said : sc
appear among my people those who will exaggera
and invocation.

EXCELLENCE OF ABLUTION: The Prophet sa
makes ablution well and prays two rak'ats of pra
way that nothing of the world occurs in his mind, g
sins in such a manner that he comes out as it were fr
of his mother. The Prophet said : Should I not info
atones sins and raises ranks ?—performing ablutio
to step towards the mosques and to wait for the nex
a prayer. This the "bond". He repeated it three times.
said after washing each limb: God does not accept p
this ablution. He performed ablution after pouring
on each limb and said : God will reward him twice. H
ablution of each limb thrice said : This is the ablu

said : Whose makes ablution after ablution, ten
recorded for him. The Prophet said : Ablution after
like a light. The Prophet said : When a Muslim in ablu
his mouth, the sins come out of his mouth. When he
nose, the sins come out of his nose. When he washes
sins fall down from his face, even from his eye brow
washes his two hands, the sins fall down from his
even from be neath his finger-nails, when he wipes hi
sins comes out of his head, even from his two ears
washes his feet, the sins come out of his feet, even fro
his toes. Then he goes to the mosque and prays. Tho
additional. There is in another tradition : One w
ablution is like a fasting man. The Prophet said. Whose
ablution well and then says looking to the sky : I testify
is no deity but God and He has no associate and I t
Muhammad is the Apostle of God, eight gates of P
opened up for him and he will enter therein through
gate he wishes.

MANNER OF BATH

One shall place the vessel with water to his right
after taking the name of God wash his hands thrice a
any impurity he has from his body. He shall the
ablution in the manner already described with the ex
washing of feet. He shall then pour water on his head t
the right side thrice, over his left side thrice. He shall th
body infront and back including beard and hairs.
required to make ablution after bath provided he has p
it before bath.

Bath is compulsory in four cases, in case of em
semen, in case of copulation, after masturbation
child birth. Other baths are sunnat, such as baths o
days, Friday, at the time of Ihram, at the time of w
Arafat, at the time of entry into Mecca, on the last thre
pilgrimage, at the farewell circumbulation, at the
conversion to Islam, after recovery from swoom a
washing a dead body.

if there is danger in reaching the place of water
ferocius beast or fear of enemies, or if the
insufficient to quench thrist, or if the water is i
another and the price is high, or if he is ill, or has
water will do harm, then he should wait ti
compulsory prayer comes. He should then proc
soil with intention of Tayammam. He should pu
over the sandy soil and lift it to his face, wipe i
observe prayer. It should be done only once. The
place his left plam over the sand and wipe his
then place his right hand to the elbows over the
wipe his left hand up to the elbows. By this Tayam
prayer at a time can be done.

SECTION 3

CLEANSING THE EXTERNAL BODILY G AND DISCHARGES

These are of two kinds, the discharges and the
of the body and bodily growths. These excretio
number.

(1) That which attaches to the hairs of head s
lice should be removed by washing, combing
ointment. The Prophet used to oil his hairs and
every alternate days and ordered his followers t
The Prophet said : Oil your hairs on every alternat
said : Let one honour his hairs. It means : Keep the
and arrange them. Once a man came to the
dishevelled hairs and fuffled beard and he said : H
wherewith to arrange his hairs ? Then he said : On
as if he is a devil. (2) Filth which collects in the ho
filth should carefully be caleansed. (3) Filth in the
removed by inhaling and exhaling. (4) The filth
between the teeth and the tip of the tongne should
tooth stick and the rinsing of mouth. (5) Filth wh
the beard should be removed and the beard shou
There is a well known tradition that the Prophet ei

(6) The filth which collects in finger joints should be rem the Prophet ordered his followers to cleanse them spec eating. (7) The filth which collects in nails of fingers s removed. The Prophet ordered that the manicuring plucking the hairs of armpits and shaving the pubes s done once every forty days. Once revelation stopped c the Prophet. When Gebrail came to him, he asked him th and Gebrail said : How can revelation come to you w have not cleansed the filth from your knuckls and nails of mouth by toothstick? (8) Filth of the whole body through perspiration and dust of path ways should be by bath. There is no harm to enter public bath room for th

SECOND KIND OF FILTHS

These are bodily growths and are of eight kinds. (1) **head.** There is no harm in shaving the hairs of head for desires to be clean and there is no harm in keepin provided he oils them and keeps arranged and combed. (**of moustache.** The Prophet said : Cut off your mousta another naration, spare your moustaches. In another n trim your moustaches and spare your beards. In other w your moustaches extend to the upper lip. Shaving of mou was never mentioned in the tradition, while trimming so as to resemble shaving has been narrated by the comp There is no harm in leaving the ends of moustaches down. The Prophet said : Cut off your moustache along stick. The Prophet said : Spear the beard and let it gro Prophet said : Do the opposite as the Jews used to spa moustaches and trim their beards.

(3) **Hairs of armpits** should be removed once ever days either by plucking or by shaving (4) **Hairs of pubes** be removed once every forty days either by shaving or by of a depilatory. (5) **Nails** should he manicured because ugly appearances and also because of the dirt which underneath them. The Prophet said : O Abu Hurairah, ma your nails as the devil sits therein when they are long. **Navel cord and foreskin of genital organ.** The naval cor off at the time of birth of a child. The Prophet said : Circun

feminity and more welcome to masculinity. (8) Le
There are differences of opinion regarding the
beard. Some say that it is to be kept up to the grip
harm in cutting beyond the grip. Hazrat Or
Tabeyins used to do it. Hasan Basari and Qatad
spare it to grow long is better as the Prophet sai
beards. It has been said that the bigger the beard,
intellect.

There are ten undesirable practices regardin
are dyeing the beard black, bleaching it with sulph
plucking the grey hairs, trimming it, augme
keeping it dishevelled, combing it for show of pe
black for show of youth, making it grey to attra
dyeing it red or yellow. Dyeing it with black colo
as the Prophet said : The best or your youths is he
old among you and the worst of your old is he w
youth among you. The Prophet said : Black dye is
inmates of Hell. The first man who used black dy
The Prophet said : There will appear in latter ag
will dye their beards black like the peak of pigeon
get the fragranc eof Paradise. Dyeing the beard y
permitted. The Prophet said : Yellow is the colour
Muslims dye their beards and red is the colour
believers dye their beards. Henna can be used f
saffron and phillyrea for yellow dye. Bleaching
sulpher to give the appearance of advanced
venration and to have their testimony accepted is
shave beard is Makruh or undesirable. So also plu
because the Prophet prohitited it as it is a light for

PRAYER

Prayer is the pillar of religion and safeguard an
religious belief the chief of religious actions. The
divided into seven sections.

SECTION 1

EXCELLENCE OF PRAYER

EXCELLENCE OF AZAN: The Prophet said
persons will remain on the Resurection Day on the
of black musk. They will have no fear of account
will have no anxiety till they become free from wh
men. (1) One who recites the Quran to seek the pl
God and leads the prayer of the people who remai
with him. (2) One who proclaims Azan in a mo
pleasure of God and call the people towards the
God. (3) One who is given trouble in the world r
his livelihood but does not give up the actions of
world in searching it. The Prophet said : If a ma
anything hears the Azan of a Muazzen, he will te
him on the Resurrection day. The Prophet said : T
of the Merciful remains on the head of a Muazze
finishes his Azan. God says : If a man calls towa
and does good, who is better than him in preachi
was 'revealed regarding a Muazzen. The Proph
When you hear Azan, say what Muazzen says. Sa
time of Haia-alas-salat "There is no might; and
except through God." When he says : prayer ha
say 'May God establish the prayer and keep its to
long as the heaven and earth exist. When at the
Fajr prayer it is recited 'prayer is better then sle
'you have spoken the truth, you have spoken g
given admonition,' Say when the Azan is finis
God, Lord of this perfect invitation and eve
prayer, grant position, means and honour to Mu
and raise him up to the of glory which Thou hast p
him."

does not leave anything out of their duties, there
him from God that He will admit him in paradise
not observe them, there is no covenant from God
wishes, He may punish him and if He wishes, He
in paradise. The Prophet said : Prayer five times is
canal of pure water by the side of one's houes. He
times daily in it. Will you see any impurity in hi
said : No. The Prophet said : As water removes
prayer for five times removes sins. The Prophet s
five times expiates the sins of a man till he does not
sins. The Prophet said : The distinction betwee
hypocrites is our presence at morning and nigh
their absence at these two prayers. The Prophet s
meets God after destroying his prayer. God will no
his virtues. The Prophet said : Prayer is the pillar
who gives it up destroys the pillar. The Prophet wa
Which action is best ? He said : To pray at the ap
The Prophet said : If a man protects his prayer for f
full ablution and at appointed times, these will be p
for him on the Resurrection Day. He who destroys
rise with Pharaoh and Haman.

The Prophet said: Prayer is a key to paradise.
has not made anything compulsory dear to Him fo
after Tauhid than prayer. Had there been anything
he would have fixed it for the angels. They took
organs of prayer. Some make bow, some prostrate
some sit. The Prophet said : He who gives up prayer
becomes an infidel. In other words, he becomes ne
of faith as his firm tie becomes loose and his pillar f
as when a man comes near a town it is said that he ha
town and entered it. The Prophet said : He who gi
intentionally, becomes free from the convenant of
The Prophet said : O Abu Hurairah, enjoin on the
your family to pray as you can't conceive wherefr
supply you provision.

the same but the spirit of their prayer is like the distan
heaven and earth. He hinted at their God-fear. The Prop
God will not look to a man on the Resurection Day who
make his backbone erect between his bow and prostra
Prophet said : If a man turns his face towards another di
prayer, God will turn his face in to that of an ass. The
said : If a man says prayer at its appointed time, es
ablution, makes his bow and prostration perfect and has
fear, it will become bright and rise upwards and say :
guard you as you have guarded me. If a man does not p
appointed time, does not make ablution well and does
perfect his ruku and prostration and God fear, it wil
dark and rise upwards and say : May God destroy yo
have destroyed me. God will keep it folded as old clo
folded. The Prophet said : The word thief applies to
steals in prayer.

EXCELLENCE OF PRAYING IN CONGREGATION

The Prophet said : The rewards of a prayer in congr
twenty seven times more than the prayer said alone. Th
did not see once some persons joining prayer in con
and said : I wished that I should give order to some or
the prayer and oppose those who have not joined in pr
burn their houses. In another narration : I oppose those
who do not pray in congregation and order that thei
should be burnt with fuel. If a man among them had kno
rewards there are in night prayer, he would have su
present at night prayer. There is in Hadis : He who re
night prayer. There is in Hadis : He who remains at nig
prayed as it were half the night. He who remains pres
morning prayer prayed as it were the whole night. The
said : He who prays a prayer in congregation fills up
with divine service. Hazrat Sayeed-b-Musayyeb said :
the mosque before Azan for 20 years consequitively.
Waseh said : I want three things in the world (1) such
who will keep me straight if I become crooked,

expected from him. The Prophet said : If a m
congregation for forty days and does and lose even
writes for him two salvations—(1) one salvation fro
and another from Hell.

EXCELLENCE OF PROSTRATION: The Pr
There is nothing except secret prostration which
near God. The Prophet said : There is no such Musli
does not give a rank in lieu of his one prostration an
sin from him. A man asked the Prophet : Pray t
included within the party of your intercession so
give me mercy of your intercession in paradise. The
: One who prostrates will gain the nearness of God,
Prostrate and seek nearness. God says : There are
foreheads as an effect of prostration. It is said tha
effected as a result of dust that is attached to forehea
prostration. Some say that it is the light of God
expressed outwardly from a secret place. This is the
Some say that it is the light that will be seen on thei
the Resurrection Day on account of ablution. The P
When a man prostrates, the devil goes away from
and saying : Also ! he has been ordered to prostrat
prostrated. So there is Paradise for him. I have bee
prostrate but as I have disobeyed it, there is Hell
narrated that the Caliph Abdul Aziz used n
prostration except on the ground. Hazrat Abu Hū
Prostration takes a servant near God and he makes i
that time.

EXCELLENCE OF GOD FEAR: God says : Pray
Me. God says : Don't be one of the heedless. God
come near prayer when you are intoxicated til
understand what you say. Some say that intoxicat
great anxiety. Some say that it means attachment t
There are many worshippers who do not drink w
don't know what they say in prayer. The Prophet sa
prays two rakats without any thought of the world
past sins are forgiven. The Prophet said : Pr

one who humbles himself before My glory, does not ta
doing My service and gives food for My sake to the hu
the poor. I have made prayer compulsory, ordered fo
Tawaf for My remembrance. If you have got no fear
your mind, what is the value of your Zikr ? The Prop
When you pray, pray in such a manner that you ar
farewell. He said : Fear God, He will teach you. God s
God and know that you must meet Him. The Prophet
who does not restrain himself from indecency and evi
prayer keeps away God. Prayer is monazat or invoca
can it be with heedlessness ? Hazrat Ayesha said : Th
used to talk with us and we also used to talk with him.
time for prayer came, he did not as it were recognise
also did not recognise him, as we remained busy in de
glory of God. The Prophet said : God does not respond
man who does not observe it with his mind and body.
Prophet Abraham stood in prayer, the voice of his m
have been heard from a distance of two miles. When
Sayeed Tanukhi prayed, his two eyes used to shed te
flowed down, his beard. The Prophet once saw a man
sporting with his beard and said : If he and his mind
fear, his organs also would have God-fear. It is na
Moslem-b-Yasar that whenever he wished to pray, he u
to his family members : You hold conversation, I wil
you. It is said that when he was praying in the cong
mosque,one corner of the mosque once suddenly fell
which the people gathered there, but he could not kno
finished his prayer. When the time of prayer came, th
Hazrat Ali used to tremble and his colour became ch
was questioned : O Commander of the faithful,
happened to you ? He said : It is time of trust of God
entrusted to the heavens, earth and mountains but th
fearful of it and refused to bear it, but I am bearing it w
come to me. When Hazrat Jainal Abedin, son of Hazra
performed ablution, his colour turned place. His family
asked him. What troubles you at the time of ablution
Don't you see before whom I am going to stand ? Ha
used to say in his Monazat : O my Lord, who lives in y

sparkle like the rays of the sun in the sky. I respond
calls me. If he invoke Me. I accept it. I give him pa
ignorance, remembrance in his carelessness and
pride. His simile among the people is the smile of Fer
gardens. His river does not become dry and his fa
become changed.

Once Hatem Asem was asked about prayer a
When the time of prayer comes, I make full ablution,
praying place and wait there till my neighbours come
I stand for prayer, face the Ka'ba with Bridge und
Paradise by me right side and Hell by my left side, ar
behind me and think that this is my last prayer. T
between fear and hope, recite Takbir, make Ruk'u wi
prostrate with fear and sit on my left waist and spea
feet and keep my right side on my toes. I don't know
prayer has been accepted or not.

EXCELLENCE OF MOSQUE AND PRAYING PLACE

God says: Those who have got faith in God a
world inhabit God's mosques. The Prophet said
constructs a mosque for God, He constructs for hi
Paradise. The Prophet said : If a man loves mosque
him. He said : When one of you enters a mosque, let hi
rak'ats before he sits. He said : There is no prayer
except in mosque. He said : Angels like one of you ur
seated in his praying place. They say : O God, send b
him. O God, have mercy on him, forgive him till h
ablution or gets out of mosque. The Prophet said : T
some people among my followers who will come to r
sit in groups. They will like to talk of this world and
Don't sit with them. God has got no necessity of the
God said in some of His books : Mosques are my ho
world and My neighbours are those people in the
habituated to go there. Good news is for one who kee
pure and then meets Me in My house. He said : Whe

praying cloth in the world and his good deeds raised
sky weep for him. Then he said : The heaven and ea
weep for them and wait for them. Hazrat Ibn Abbas
word weeps for him for forty days.

SECTION 2

OPEN ACTIONS IN PRAYER

After the removal of the impurities of body, place
places of shame, make ablution facing the Ka'ba and
open space between the two feet. Keep your head erec
little and close the eyes. if you cast your look, cast it to
of prostration. Then make niyyat, then raise both the h
the ears uttering Allhaho Akbar — God is greatest.
recite the formula : Glory to Thee, O God, there is Thy
blessed is Thy name, exalted is Thy Majesty and there
besides Thee. I seek refuge to God from the accursed
begin in the name of God, the most Compassionat
Merciful. Then recite the opening chapter of the Qura
at least three verses of the Quran. Then saying God i
bow down and recite three times 'Glory to my Lord
and then fall in prostration on the ground and recite
'Glory to my Lord, the Great, Then sit down and ther
prostrate and recite the formula as above mentionec
stand erect. Thus finish one unit of prayer. Then prayi
unit in this manner, sit and recite: All invocations are f
all services and pure things. Peace be on thee O Proph
mercy of God and His blessing. Peace be on us a
righteous servants of God. I bear witness that there is n
God that Muhammad is His servant and His Messeng
you do not pray four such units make the following i
O God, make Muhammad and the followers of M
successful as Thou didst make successful Abraha
followers, for surely Thou art the praised, mighty. O
Muhammad and the followers of Muhammad as Tho
Abraham and the followers of Abraham. Surely T

Prayer should be observed with humility of min
'Pray to remember Me.' Presence of mind is oppose
of mind or heedlessness. If one is heedless througho
how can he say prayer with the purpose of remem
God says : Don't be of the heedless. He says : 'Praye
and humility.' Therein there is injunctions, proh
blocks. The Prophet said : If a man does not refrain f
of absence and evil things, it does not add to it b
There are two kinds of prayer of a heedless man.
said : There are many praying men who do not gain
their prayer except fatigue and efforts. The prayer
man has been spoken there. The Prophet said : Nothi
for a praying man except what he understands in h
speciality is that there are entreaties and seeking
prayer. Monazat with inattention is not considered
There are God's remembrance in prayer, Quran re
prostration, standing and sitting. God's rememb
prayer and Monazat to Him. Without them, it ends
tongue.

The object of fasting is to bring under control bell
passion, or else it ends in depriving this body fro
drink. Body is tried by the troubles of pilgrimage.
given to mind if Zakat is paid out of wealth and t
tried. There is no don't that the object of these religi
remember God. If that object is not attained, there
prayer, as it is very easy to move the tongue with inat
object of word is to talk and it does not occur excep
does not exist in mind without humility of spirit and
mind. If you recite in prayer : Show us the right path
are inattentive at that time, it is only the movem
tongue and nothing else. The object of Quran readin
remembrance is to praise and glorify God and to entr
invoke Him with humility of spirit, but if his mi
absent at that time and does not know that He is p
whom he is speaking, it must be understood that

Sufiyan Saori said : The prayer of one who
God-fear becomes void. Hasan Basari said : The pray
not said with attention hastens towards punish
Prophet said : There are many praying men whose
written to the extent of one sixth or one tenth. In other
portion of prayer which is said with attention is only
sage Abdul Wahed said : The portion of prayer which
humidity of mind is accepted. This is the consensus o
the sages. In short, earnestness of mind is the life of pr

LIFE OF PRAYER AND ITS INTERNAL CONDITION

There are many works signifying the life of pray
of mind, understanding what is said, honour, hope
(1) The meaning of humility or presence of mind is th
and word must be the same in mind and there should
thought therein. When there is no other thing in mi
concentrated only to one thing, there is earnestness
of mind. (2) When mind is not present in prayer,
remain idle and is concentrated to the thoughts of
affairs with which it is immediately concerned. So th
firm belief that prayer is a stepping stone to the next
is everlasting. Presence of mind is gained only when
and the world is considered as a merely temporary
insignificant.

(2) To understand the meaning of words utt
engage intellect to understand their meanings. The
removing various thoughts that come in mind in pra
the root or to remove the reasons which cause differe
He who loves a thing remembers that thing. For thi
who loves things other than God is not free fr
thoughts in prayer.

(3) Honour of God is a condition of mind. It
acquaintance of two things. The first thing is the kn
the glory of God. This is the root of faith, because the
who does not firmly believe in His glory, is
encouragement to honour Him. The second thing

(4) Fear of God is a condition of mind which
knowledge of God's power and His rewards and p
You must have knowledge that if God would have
past and present, nothing of His sovereignty
reduced. It is to be seen along with that whatever
difficulties God gave to His Prophet and friend
different from those on kinds, rulers and emperors.
knowledge about God, the more would be the fear of

(5) Hope in God rises out of firm faith in th
matters—knowledge of God's mercy and gifts, know
creation and remembrance of Paradise through praye

(6) Shame arises out of knowledge of neglec
service and inability to fight for God. Human mi
humble in proportion of certainty of faith.

For this reason Hazrat Ayesha said : The Prophet
us and we also talked with him but when the time of p
he could not recognise us and we did not recognis
narrated that God said to Moses : O Moses, when y
remember Me, remember Me in such a way that
tremble and that you hold Me dear at the time of re
and rest satisfied. When you remember Me, keep y
behind your mind. When you stand before Me, stand
with fearful mind like the meanest slave and speak wi
the tongue of a truthful man. God revealed to him
disobedient followers to remember Me. I took oath u
that I shall remember one who remembers Me. When
stood for prayer, voice of his heart was heard from a
two miles. .An individual will be forgiven in the n
according to the qualities of his mind and not of his bod
will get salvation except one who comes with a sound mi

PROFITABLE MEDICINE FOR MAKING MIND HUMBLE

Know, O dear reader, that a believer will declare G
and fear Him, hope in Him and be ashamed to Him fo
After his faith, a believer will not be free from these c

in prayer. This heedlessness in prayer arises out of e
of mind in various thought. The medicine of keepin
present is to remove all thoughts and primarily to
root of these thoughts. There are two bases of this r
external root.

EXTERNAL ROOT: Thought catches what the e
the eye sees and mind turns towards that thought. Th
produce other thoughts. So the root of thought is eye a
root of one thought is another thought. He whose ni
and aim high cannot be diverted by what occurs in hi
limbs, but he who is weak falls a prey to it. Its medic
off these roots and to shut up the eyes, to pray in a dar
to keep anything in front which may attract attentio
pray in a decorated place or a decorated and paint
cloth. For this reason the sages used to do divine serv
narrow and unaspious rooms.

INTERNAL ROOT is very difficult. The thoughts
matters are not confined to one subject. It goes from o
to another. If they shut up their eyes, it does not d
benefit. The way to remove them is to take one'
understand what is recited in prayer and to stick to it a
up all other thoughts. The Prophet once told Os
Shaiba: I forgot to tell you to cover the screens of
colours in the room, because there should remain not
house which can divert attention from prayer. If
thoughts is not stopped by this method, then there
easy method to prevent it. That is to cut off the root c
disease. It has been narrated that Abu Zaham p
valuable dress of variegated colours to the Holy Prop
on it and said prayer. Afterwards he took it off and sa
to Abu Zaham as it has diverted my attention from p
Prophet had a ring of gold in his hand before it was un
threw it away when he was on the pulpit and said : M
fallen on it. It is said that Hazrat Abu Tallaha once pr
own garden which pleased him so much that he forgot
rak'ats he prayed. He mentioned it to the Prophet ar

for fifty thousand coins. Thus they used to cut off th
thoughts and expiated the loss in prayers. This is th
cutting the root of the disease of mind. To bring s
under temporary control is not so benefiting. Its root
it baffles the whole prayer. The following illustratio
certain tree numerous sparrows used to make treme
they had their nests in it. A traveler began to drive the
disgusted with their noise. They fled away for the
came again to make greater noise. It he wants to get hi
of the noise permanently, he should cut the tree. The
make noise till the tree lasts. Similarly attachment t
temporarily be removed from mind, but it will co
disturb the mind. Attachment to the world is th
thoughts, the primary cause of all losses. If one wa
mind in prayer, he should cut off all attachments of th
is engaged in worldly matters, he should not expect
invocations.

MEANING OF DIFFERENT ITEMS OF PRA

When you hear the call to prayer, think of the gene
Resurrection day and look to your external and int
when replying and make haste. Those who respo
this call, will get reply with mercy on that fearful
your mind on Azan.

MEANING OF CLEANLINESS: When you
praying cloth pure and clean and your body clean
don't be indifferent to make your mind pure. Ma
impure ideas and thoughts as far as possible, Rep
you have failed to do and determine not to do it
make your heart pure as it is the object of sight of you

Meaning of covering private parts. The meanin
private parts is to cover your private parts from the
God looks to your heart. So cover the faults of yo
know that it is not secret from the sight of God. You
shame and fear will expiate it. Stand before Go

God after taking it off from all directions and all evil
Move the external organs to move your secret mind
them under control of mind. Keep the face of your min
God along with the face of your body. The Prophet sai
man stands in prayer and directs his hope, face
towards God, he comes out of his prayer as on the day
gave birth to him.

MEANING OF STANDING IN PRAYER: Its
meaning is to stand before God with body and mind.
bend down your head which is higher than your other
meaning of this bending down of your head is to bend d
mind free from all self-conceit and pride. Know tha
standing before the mighty and greatest Emperor. You
but you don't fear God although He is fit to be feared
this reason Hazrat Abu Bakr asked the Prophet : How s
be shameful to God ? He said : You should be shamef
just as you become shameful to see the most God-fea
among you.

MEANING OF NIYYAT: Promise firmly that
respond to God's orders through prayer, make it pe
make niyyat sincerely for Him and keep an eye with w
are speaking secretly, how you talk and for what matte
time your head should perspire, your limbs should tre
the colour of your face should become changed.

MEANING OF TAKBIR: When your tongue utter
not your mind speak falsehood. Your mind should co
with your tongue in declaring Him to be the greatest. If
got in mind something which is greater than God, God
that you are a liar.

MEANING OF OPENING DOS: 'I turn my face tov
Creator of heavens and earth.' To turn face towards t
means to turn it towards God. God exists every where
turn towards the Ka'ba means to turn towards the only
your life, towards the Almighty after giving up all thin
you recite 'I am not of the polytheists,' your mind harbo

this shirk. When you utter—'My life and my death
know then that this condition is of the slave who
existence of his master in lieu of his existence. When
seek refuge to God,' you should give up your low
temptations. You should then take firm resolution
to the fort of God giving up the fort of the devil. The
: God said 'There no deity but God' is My fort. He w
fort is safe from My punishment. God protects one
no deity but God. He who takes his low desires as
in the fort of the devil and not in the fort of God.

MEANING OF QURAN READING: Regardin
men are of three classes—(1) he who moves his t
mind is heedless, (2) he who moves his tongue
follows his tongue, this is the rank of the fortunate
tongue is directed first towards understanding the
then his minds take his tongue as its servant. Ton
expression of mind.

MEANING OF OTHER ITEMS: When you utt
the name of the Most Compassionate, the Most M
first the favour of God. When you say 'Thou ar
Judgment day,' understand then that there is n
except His sovereignty and fear His judgment.
helplessness by saying "Thee do we worship' an
that religious acts do not become easy except with H

It is said that when Zarrah-b-Auf finished recit
trumpet will be blown, he fell down senseless an
Ibrahim Nahhyi heard this verse, 'when the sky
asunder' he began to tremble seriously. So read the
and attentively so that it becomes easy to und
Prophet said : God remains with the praying man
look to and fro. As it is your duty to protect your h
so it is compulsory on you to restrain your mind i
thoughts other than God. When you look towa
thing, remember then that God sees your conditi
absent minded at the time of monazat, it is very
fear of God within your mind. Hazrat Abu Bakr us

prayer may not be accepted and that it may be throwr
face with your express and secret sins. There is in H
when a man stands in prayer, God lifts up the screen
Him and His servant and faces him. The angels climb
two shouldes and pray in horizon along with him
'Ameen' along with his invocation. They spread virtues
scalp of his head from above the horizon. A pr
proclaims: If this invoker had known to whom he is inv
would not have looked to and fro. The doors of he
opened up for a praying man and God takes pride b
angels for the praying man. So the doors of heaven are o
for him and the face of God comes before his face. In oth
his Kashf is opened. There is written in the Torah : O son
don't be baffled to stand up before Me in prayer in weep
because then I come near your mind and you also see
unseen. He said: The softness, weeping and victory
praying man feels in his mind, bespeak of the advent o
his mind. When His nearness is not the nearness of space
no meaning of it except the nearness of mercy, guida
removal of evils.

God says : Those believers got salvation who fear
their prayers. Then He praised them with their spec
prayer. It is connected with God fear. Then he descr
qualities of those who got salvation through prayer, as G
Those who guard their prayers, Then He says : They wil
the garden of Ferdous. They will abide therein. If to
moved with inattention, can this reward be achieve
praying one will inherit the gardens, they will directly se
light and they will enjoy the happiness of nearness.

STORIES OF THE PRAYERS OF GOD-FEARING MEN

Know, O dear readers, that God-fear is the result of r
and belief. He who has keen given it, fears God in and
prayer, when he remains alone and even at the time of
nature, because he who fears God knows it well that He
the condition of mind and his sins and faults. Fear grow

that he was blind. He used to go to the house o
twenty years. Whenever his female slave saw h
say to her master. Your blind friend has come. A
Masud used to laugh. Whenever he used to knock
female slave would come to him and see him w
Hazrat Ibn Masud told him : Give good news t
humble By God. Had the Prophet seen you he wo
been pleased with you. One day he went with Il
shop of a blacksmith. When he saw him blowing
out, he at once fell down senseless. Ibn Masud s
up to the prayer time but still he did not regain
he bore him to his house and he did not recov
prayer for five times passed away. Ibn Masud sat
said : By God this is real God-fear.

The saint Rubi said : I did not observe such p
had other thing in mind except what I uttered an
to me. Hazrat Amer-b-Abdullah feared God in pr
When he prayed, his daughter beat drum and th
house hold conversation but he did not hear th
was told : Does your mind think any matter in p
Yes, it thinks about its stay before God and going
into another world, He was told : Do you see wh
see about the affairs of the world ? He said : I c
that my teeth should go from one side to anothe
see. This is not attention in prayer.

Moslem-b-Yasar was one of them, it is sai
was one day praying within a mosque, one o
down but he did not come to know of it. The l
pious man was damaged and it required oper
not at all possible. Some said : When he prays
able to feel its pangs, Accordingly the limb
while he was engaged in prayer. Some said :
to the next world. When you enter prayer,
world. Hazrat Abu Darda said : It is the rule
when a man goes to prayer, he should p
necessary things, so that his mind becom

head of two sides of a man becomes grey, yet he does no
prayer for pleasure of God. He was asked : How does
He said : His God-fear, modesty and his self-surrende
do not become perfect. Abid Ahiya was once asked : W
meaning of heedlessness in prayer ? He said : One
mistakes in his prayer and does not know how many
has prayed. The sage Hasan Basari said in its explana
forgets the time of prayer. Jesus Christ said : God
servant gets salvation by observing compulsory duti
gains My nearness by doing optional duties. The Pro
God says : My servant will not get salvation till he f
compulsory duties.

SECTION 4

IMAMATE

There are six duties of Imam before prayer. (1) He sh
an Imam of people unless they give consent to it. If they
Imam would be elected by a majority. If the min
religious and good, their opinion should be followed.
Hadis : The prayer of three persons will not go up bey
heads (1) a fugitive slave, (2) a woman whose hu
displeased with her, and (3) an Imam with whom his p
dis-satisfied. The Imam is a guarantee for his followers,
a man is given option between Azan and Imamate,
prefer Imamate as the office of an Imam ii better than
Muazzem. Some say that Azan is better as there are ma
of Azan. The Prophet said : An Imam is a surety for his
and Muazzen is an object of trust. He said : The Imam is
of trust. When he bends down, the followers bend d
when he prostrates, they prostrate. He said : When he f
prayer, it is for him and for them also. If there is defe
goes against him and against them also. For this re
Prophet said : O God, show the straight path to the In
forgive the Muazzens.

The Prophet said: Paradise becomes sure for one
account who is Imam for seven years. He who proclaims

are your intercessors. He said : Your Imam are repr
God on your behalf. If you wish to purify your pr
front the best man among you. Some earlier sages
no better man after the Prophet than the learn
praying Imams, as they stand between God and
some with Prophethood, some with learning ar
prayer, the pillar of religion. By this proof, the
elected Abu Bakr as their Imam. They then sai
considered that prayer is a pillar of religion on who
was pleased for this pillar. They did not select Bilal
selected him for Azan. It is reported that a man aske
Give me clue to such an action which will lead me to
said : Be Muazzen. He said : I can't do it. he said : Then
said : I can't do it He said : Then pray behind an Imam.

(3) The Imam shall observe the times of pray
pray for pleasure of God in their earliest times.
said : The Imam who prays at the last time of a pra
miss it, but what he misses in its earliest time is be
world and its treasures. It is not good to dela
expectation of a greater number of men. One da
some delay for the morning prayer on the part of
when he was in a journey. The companions did no
Prophet when he made delay in making ablution.
then said : You have done better. Do it always.

(4) Act as an Imam for the sake of God and fulfi
manners the trust of God in the other conditions o
act as an Imam with sincere intention and don'
remuneration. The Prophet said Osman-b-Affan
such a Muazzen who will not take remuneration f
Azan guides to the path of prayer and it is better n
its remuneration. Hazrat Sufiyan said : Pray behin
or irreligious man except behind habitual drunkar
man, or one disobedient to parents, or an inv
fugitive slave.

(5) Don't utter Takbir till row is arranged straigh
right and left. The Prophet said : A Muazzen s

between Azan and Aqamat for so long as an eater eats or a man passes calls of nature. So he prohibited to retain urine and stool. He ordered to finish dinners for peace of mind before Isha prayer.

(6) An Iman shall raise his voice in the time of Takbir Tahrima and other Takbirs as well but a follower will utter it in a low voice. The Imam has got three duties at the time of Quran reading in prayer. (1) He should recite the opening Doa and Aauzobillah in silent voice and recite loudly the Fateha and Suras in congregational prayer of Fajr, Isha and Magrib. One should do it even at the time when he prays alone. When he recites Ameen with voice, the followers will recite it loudly.

SECTION 5

MERITS OF JUMMA PRAYER

Know, O dear readers, that Jumma day is a holy day. God honoured Islam therewith and gave glory to the Muslims. God says : When there is Azan for prayer on the Jumma day, run towards remembrance of God and give up buy and sale. The Prophet said : God has made compulsory on you on this day of mine and in this place of mine. The Prophet said : If a man loses three Jumas without any excuse, God puts a seal in his mind. In another narration : He throws Islam on his back. The Prophet said : Gebriel came to me with a clean mirror in his hand and said : This is Jumma. God has made it obligatory on you, so that it may be a festival for you and after you for you followers. I said : What good there is for us in it ? He said : You have got an suspicious time in it. If a man seeks anything to God at this time, God has promised that He will give it to him. If he is deprived of that, many additional things are given to him in that connection. If any man wants to save himself from any evil on that day, God saves him from a greater calamity or a like calamity which has been decreed on him. Jumma day is the best day to us and we shall call it on the Resurrection day as the day of grace. I asked him : What object is there in calling it as the day of grace ? He said : Your God has made a valley in paradise made of white musk. When the Jumma day comes, God descends on His Throne in Illyyin and sheds His lusture and they look on towards His august face. The Prophet said : The sun rose for the first time on the best Jumma day and Hazrat Adam was created on that day. He entered

names on this day. There is a Hadis that God will rel
of men from Hell on this day. The Prophet said : Whe
day is safe, all the days remain safe. He said : If a ma
Jumma day or night, the rewards of one martyrdon
for him and the punishment of grave is forgiven.

CONDITIONS OF JUMMA PRAYER

Ten rules should be observed on the Jumma
better to prepare for the Jumma day from Thursday.
Thursday, turn attention to invocation, seeking forg
Tasbih as the merits of this time are equal to
auspicious unknown time of Friday, (2) Make your
on this day, use scent and keep your mind free from
that you may rise up with a free mind on Friday mo
fast on this day as there is a great merit in it. Pass Th
by reading the Quran and praying. The Prophet said
mercy on the man who rises in the morning and av
takes bath and causes the baths of others (3) Take
morning of Friday. The Prophet said : It is obligat
mature man to take bath on Friday. He said : Let one
Jumma take bath. he said : Let one male or female
Jumma prayer take bath.

(4) If is commendable to take recourse to beaut
to take fine dress, to be pure and to use scent. Rega
cleanse your teeth, cut your hairs, slip your must
everything necessary for purity. Hazrat Ibn Masud s
manicures nails on the Jumma day, God takes
therefrom and gives him cure therein. Regarding
white dress as it is dear to God. To use turban is co
The Prophet said: God and His angels bless thos
turban on the Jumma day.

(5) It is commendable to go to the congregation
the morning. The Prophet said: He who goes to J
early part gets rewards of the sacrifice of a camel and
at the second time gets the rewards of the sacrifice
he who goes at the third time gets the reward of the

together wear the pulpit and hear the Zikr of God. T
said: There are three things. If the people had known
there is therein, they would have come to searc
camel-Azan, first row and going to the congregational
dawn. In the first century, the pathway became full o
early hours up to dawn. The prophet used to come ou
and the mosque became filled up with men like the d
became obsolete afterwards. It is said that the inn
giving up the practice of going to the mosque at
entered into Islam. It is a matter of regret that the Je
Christians go to their synayogues and churches a
Saturday and Sunday respectively and the worldly p
markets for buy and sale at dawn but those who se
world cannot go to mosque at dawn.

(6) **Ranks of entering a mosque:** Nobody shoul
front row of the mosque crossing the necks of men. T
said: On the resurrect on day such a person will be ma
and the people would tread over him. Once when t
was reciting khutba, he noticed that a man was
towards the front row after crossing over the necks of
finishing prayer, the Prophet called him and said:
person, what prevented you to pray Jumma with me
said: O Prophet of God, I prayed with you. The Pr
Have I not found you to cross over the necks of men?
by this that his action has become void. In another na
Prophet said to him: What prevented you to pray wi
said: O Prophet of God, have you not seen me? The Pr
I have seen you coming late and giving trouble to
present. In other words you have delayed to come at
have given trouble to those present.

(7) Don't go to the mosque by the front of a pra
keep wall or pillar or stick in front when praying s
people may not pass by your front. The Prophet said: H
for 40 years is better than his going by the front of
Prophet said: It is better for any man to be powdered

takes bath and tells another to take bath, if a man ri
makes another awake early and goes near the Ima
the sins which he has committed between two
additional three days become expiration for him.

(9) Prayer should be stopped at the time when t
upon the pulpit. The prophet said: If a man says to a
time when the Imam delivers address 'Be silent', he
talk. The Jumma of one who holds useless talk is not

(10) Follow the Imam in Jumma. When the Jumm
recite before talk the chapters 'Alham do Lillah'
'Ikhlas' seven times., 'Falaq' seven times and Nas se
certain sage said: He who does this remains safe u
Jumma from the devil.

GOOD DEEDS ON JUMMA DAY

(1) Be present at the assembly of learning at d
prayer. There is ahadis that to remain present in an
learning is better than optional prayer of one thousa

(2) To medidate well for the auspicious momen
an well known Hadis: There is a time on Jumma da
Muslim is granted what he seeks. There is in anoth
who prays does not lose it. There is difference of o
this auspicious moment. Some say it is at the time
Some say it is after noon, some say, it is at the time o
say it is when the Imam gets upon his pulpit an
address. Some say it is at the last time of Asr prayer
spreads for the day like the Blessed night. So one
should remain in meditation throughout the day. S
intermingled with every time of Jumma day. This i
view. This is supported by the following Hadis: T
among your days when your Lord gives out breath.
for that day. This is Jumma day among the days.

(3) It is commendable to recite Darud this day on
The Prophet said: If a man sends Darud to me eig
Jumma day, God forgives his minor faults for eigh
was asked: O Prophet of God, what is Darud upon y

The Prophet said: If a man recites the chapter Qa
Jumma day or night, he is given such light which is
Mecca and his sins are forgiven up to the next Jum
merits of three days in addition are given to him a
thousand angels bless him till dawn. He is saved fro
pains of stomach, pleurisy, tuberculosis and the trials

(5) It is commendable to recite Darud at the time
mosque and not to sit till one prays four rakats reci
Ikhlas fifty times in each rakat. The Prophet said: He
such, will not die till he is shown his place in paradise.

(6) It is commendable to give charities on Juma
merits are increased manifold.

(7) Keep yourself engaged in divine service for
Jumma day after giving up worldly duties.

SECTION 6

PRAYERS OTHER THAN OBLIGATORY PRA

There are three kinds of other prayers - Sunnat
(commendable) and Nafl (optional). Sunnat pray
prayer which the Prophet observed for all times, s
prayers after obligatory prayers. Mustahab prayer is s
of which the excellence has been described by Hadis
the Prophet did not observe always. Nafl prayer is s
which does not fall within the first two categories. W
prays willingly for pleasure of God other than the ab
is optional.

SUNNAT PRAYER: There are eight Sunnat pray
which five are said along with five times of prayer a
addition - forenoon prayer, Tahajjud prayer and pray
Magrib and Isha.

(1) Two rakat sunnat before Fajr prayer. The Pr
Two rak'ats of Sunnat prayer before Fajr is better tha
and what is in it.

and seek forgiveness for him up to night. The Prop
man prays 12 rak'ats daily besides the obligator
building will be built for him in Paradise - two r
Fajar, 4 rakats before Zuhr and two rak'ats before
rakats after Magrib.

(3) Four rak'ats before Asr. The Prophet said: '
mercy on the man who prays four rak'ats before Asr.

(4) Two rak'ats after magrib.

(5) Four rak'ats after Isha. Hazrat Ayesha repo
Prophet used to go to bed after praying 4 rak'ats afte

Many learned men said after collecting all tr
there are seventeen rak'ats of Sunnat prayers - two r
Fajr, four rak'ats before Zuhr and two rak'ats after it
before Asr, two rak'ats after Magrib and three rak'at

(6) **Bitr prayer:** Hazrat Anas said: The Prophet
three rak'ats of Bitr after Isha reciting therein '
Rubbihil Ala' in the first rak'at, Kaferun in the secon
Ikhlas in the third rakat.

(7) **Forenoon prayer:** It is up to eight rak'ats. Ha
said that the Prophet used to pray four rak'ats in t
and sometimes increased it.

(8) **Prayer between Magrib and Isha**. The P
There are six rakat prayers between Magrib and Isha
merits are great. The Prophet said that this prayer
with the prayer of Awabin.

OPTIONAL PRAYERS IN WEEKLY DAY

SUNDAY: The Prophet said: If a man prays fou
Sunday and recitesa in each rak'ats the opening
Amaner Rasul, innumerable merits are written for
number of Christian males and females. The Pr
Proclaim the unity of God by many prayers on Sund
one and there is no partner for him.

forgives all his sins. The Prophet said: If a man prays
Monday and recites in each rak'at Sura Fateha and A
and when he finishes prayer recites Ikhlas 12 times
12 times, he will be said on the Resurrection day: O s
so, rise up and take rewards from God. The first
willbe rewarded to him is one thousand dresses, or
his head and he will be said: Enter Paradise. One la
greet him and each angel will have one present a
accompany him and they will carry him to one thou
of light.

TUESDAY: The Prophet said: If a man prays t
the early part of Tuesday with Fateha and Ayatu
Ikhlas three times in each rak'at, his faults will not b
seventy days. If he dies on the last day, he dies a ma
sins for seventy years will be forgiven.

WEDNESDAY: The Prophet said: If a man pray
after rising on Wednesday and recites in each rak'a
Ayatul Qursi once and Ikhlas three times, Nas and
three times, a proclaimer will proclaim near the
servant of God, your actions have been accepted and
sins forgiven. Punishment of the Resurrection day
up from you and you will be given the actions of a
that day.

THURSDAY: The Prophet said: If a man recites b
and Asr two rak'ats with fateha and Ayatul Qursi
rak'at one hundred times, Fateha and Ikhlas in the s
one hundred times and Darud one hundred time
reward him with fasting of Rajab, Shaban and
rewards of one Haj and innumertable virtues will b
him.

FRIDAY: The Prophet said: There is a prayer o
day. When the sun rises up to one bow's distance or
believing man makes full ablution and prays two
faithand hoping for reward, God writes for him t
virtues and effaces from him two hundred sins. If

on Jumma day enters the mosque and prays four
Jumma prayer with Fateha 50 times and Ikhlas 50 t
rak'at, he will not die till he sees his place in para
shown to him.

SATURDAY: The Prophet said: If a man prays
on Saturday with Fateha once and Ikhlas three tim
Ayatul Qursi in each rakat, God will write for him fo
one Haj and one Umrah and one year's fasting an
each word and he will reside with the Prophets
under the Throne of God.

OPTIONAL PRAYERS IN WEEKLY NIGH

SUNDAY NIGHT: The Prophet said: If a m
rak'ats in the night of Sunday with Fatiha and Ikh
Nas and Falaq once in each rak'at and recites
hundred times and recites Istigfar for himself and his
Darud one hundred times and takes refer to God
himself from his own strength and then says: I bear
there is no deity but God and I bear witness that
chosen one of God and His natural creation, that Ab
friend, Moses is Kalimulla, Jesus is the Spirit
Muhammad is the friend of God, he will ge
innumerable as the persons who made calumny
before and who did not make calumny and on the
day he will be raised along with the believers and i
duty of God to admit him in Paradise along with the

MONDAY NIGHT: The Prophet said: If a man p
in the night of Monday with Fatiha and Ikhlas ten
first rakat, Fatiha and Ikhlas twenty times in the se
Fatiha and Ikhlas thirty times in the third rak'at an
Ikhlas forty times in the fourth rak'at and then retur
afterwards recites Ikhlas 75 times and seeks Istigfa
and his parents 75 times and then prays for his need
accepts his invocation.

TUESDAY NIGHT: The Prophet said: He wh
rak'ats therein with chapters Fatiha and Ikhlas 15 ti

will be for him on the Resurrection day guide and proo

WEDNESDAY NIGHT: The Prophet said: He wh rak'ats in Wednesday night with Fatiha and Falaq ten first rak'at and Fatiha and Nas ten times in the second then after finishing it reads Istigfar ten times and ther times, seventy thous-and angels come down for him heaven and write for him rewards upto the Resurrecti

THURSDAY NIGHT. The Prophet said : He who rak'ats between Magrib and Isha with Fatiha and A five times, Falaq five times, Nas five times and a Istigfar 15 times and bestows them for his parents duties towards his parents although he was disobedi before. God gives him what He gives to the siddiqs an

FRIDAY NIGHT: The Prophet said: He who pray between Magrib and Isha with Fatiha and Ikhlas 11 t as it were for 12 years for the nights and fasted for th Prophet said: Send many Daruds in Jumma day and ni

SATURDAY NIGHT: The Prophet said: He wh rak'ats between Magrib and Isha, a mansion is buil Paradise, he gets rewards of charity to each male and release from the Jews and it becomes the duty of Go him.

OPTIONAL ANNUAL PRAYERS

Such, prayers are four - (1) Prayers of two I'ds or Tarawih prayers, (3) Prayer in Rajab, and (4) Prayer in

(2) **PRAYER OF TWO I'DS:** They are Sunnat and there are several duties in them. Take bath in the I'd day, take dresses and use scents. Go by one way a another. The Prophet used to observe it. He used servants, slaves and women to come out for praye days. It is better to pray I'd prayers in open fields e and Baitul Muqaddas. The time runs from sun-rise to at noon. The time for animal sacrifice on Idul Azh

three in the second. The Imam will then deliver ser
make Monazat,

(2) **TARAWITH PRAYER:** It consists of twe
maybe said also in congregation. The Holy Proph
prayed it alone and sometimes in congregation. H
this prayer may be imposed on you as a compulsor
Hazrat Omar who directed the Muslims to o
congregation. The Prophet said: As it is more m
observe compulsory prayer in mosque than in ho
more meritorious to observe optional prayers in h
mosques. The Prophet said: The merits of one rak
this mosque of mine is one thousand times
observing it in other mosques and the merits of
prayer in the mosque of the Ka'ba is better than o
times than observing it in my mosque. The praye
prays in a corner of his house and knows nobody
better than all these prayers." It is better how
Tarawih in congregation as Hazrat Omar did it.

(3) **PRAYER IN RAJAB:** The Prophet said: One
days in Rajab, prays twelve rak'ats between Mag
with a unit of two rak'ats (which certain fo
prescribed), his invocation is accepted.

(4) **PRAYER IN SHABAN:** It is observed in the
15th Shaban. There are one hundred rak'ats of praye
of two rak'ats. The earlier sages used to observe this

FOURTH KIND OF OPTIONAL PRAYE

These prayers are connected with causes and the
number (1) Prayer of solar and (2) lunar eclipses, (
rain, (4) funeral prayer (5) prayer for entering into
prayer of ablution, (7) two rakats between Azan and
two rak'ats at the time of coming out of house for
two rak'ats at the time of entry into house after jou
prayer for seeking good called Istakhara prayer.

it when his son Ibrahim died and people ascribed it
cause.

PRAYER FOR RAIN: The Prophet used to c
prayer coming out in the open field when there was c
want of rain for a continued long time. This should l
by fast for three days and then on the fourth day pray
the open field in congregation for rain with the great
of spirit and earnestness of mind and then invocatio
made in the following manner: O God, Thou hast com
to invoke Thee and Thou hast promised us to accept
indeed invoked Thee as Thou hast commanded us. So
invocation as Thou hast promised us. O God, shower
us with Thy forgiveness and accept our invocation by
rain and giving us ample provision.

FUNERAL PRAYER: This prayer is Farze Kefaya
on community as a whole. It is optional only for c
exempted owing to the presence of some memb
community in the prayer. The Prophet said: It forty Mu
do not set up partnership with God attend the funeral
Muslim, God accepts their intercession for him. Follo
after prayer up to the grave and recite the follow
entering in the grave-yard. Peace be on you, O the
these house of the believers and Muslims. May God sh
on those who have gone before and who have come
shall reach you if God wills. Then standing by the s
grave of the person just buried, recite the following: O
servant has returned to Thee. Be kind to him and
mercy. O God, remove the earth from his two sides and
doors of heaven for his soul and accept it with good a
O God, if he is a virtuous man, increase his virtues ma
if he is a sinner, forgive him.

PRAYER AFTER ENTRY INTO MOSQUE: It is t
or more and prayer after ablution is also two rak'ats. Th
said: I saw Bilal in Paradise and asked him: For what ac
you entered Paradise before me? He said: I know nothi
the fact that I prayed two rak'ats after every ablution.

not begun with the name of God, it goes without bles

ISTAKHARAH PRAYER: This prayer is sai action is undertaken to know whether it will be goo of two rak'ats with Chapter Kaferun in the first chapter Ikhlas in the second and at the end with t invocation: O God, I wish to know its good or bad of Thy knowledge and I pray for strength from Th for Thy abundant mercy, as Thou knowest and I do Thou knowest the unseen. O God, if Thou knowest t will be for my worldly or next worldly good and fo my affairs sooner or latter, give strength to me, giv therein and then make it easy for me. If Thou kno affair of mine will be bad for me for my world, next result of my affairs sooner or latter, turn me from me. Thou art powerful over all things. The Prophe man among you proposes to do a thing, let him pra name the project and invoke with the above invocat

(8) **PRAYER FOR NECESSITY:** If a matt necessary for his religion or for his world, let hin rak'ats for fulfillment of his necessity with Ayat Ikhlas in each rak'at and at the end of the prayer of t him invoke as prescribed.

(9) **PRAYER FOR TASBIH:** It is also called D The Prophet said to Hazrat Abbas: Shall I not mak Shall I not show kindness on you? Shall I not love y thing which, if you do, will be a cause for God to past and future sins, old and new sins, open and Pray four rak'ats (as prescribed).

Islam out of five pillars. God says: Keep up prayer and
The Prophet said: Islam is founded on five pillars - (1)
deity but God and Muhammad is His servant and
and to bear witness to this formula, (2) to keep up pra
pay Zakat, (4) to fast and (5) to make pilgrimage. The p
of those who do not pay Zakat has been mentioned in
'Give good news of grievous punishment to those wh
gold and silver and do not spend in the way of God.
means here to pay the compulsory duty of Zakat. Ah
said: We were with a party of the Quraish. Hazrat
while passing by that way said: Give good news to
hoard up wealth that such firm impressions will be p
backs which will come out after piercing their sides
firm impressions will be put on their forehead that it
out of their forehead.

Abu Zarr said: I came to the Prophet who was the
the shade of the Ka'ba. He said to me: By the Lord of
they are undone. I asked: Who are they? He said: T
increase their wealth and not those who spend in th
their fronts, in their backs, in their right sides, in their
but their numbers are few. Those who have got cam
sheeps and goats and who do not pay their Zakat will
these animals in huge forms on the Resurrection Day.
attack them with their horns and will tread upon ther
hoofs. If one party go away, another party will come
continue till the people are brought for judgm
punishment has been described by Sahihs Bakhari an
So the details of Zakat should be learnt.

SECTION 1

DIFFERENT KINDS OF ZAKAT

There are six subject matters of Zakat - (1) Zakat o
(2) Zakat of crops, (3) Zakat of gold and silver, (4) Za
commodities of Business. (5) Zakat of mines and (6) Zal
Fitr.

animals. (c) They must be in possession of full one
must have full ownership on them. (e) One must b
Nisab or fixed number of these animals.

(A) Among animals, Zakat is to be paid for
sheep and groats but not for other animals like
mules, deers and young ones of goats. (B) There
domestic animals which do not graze purely
Animals must be in possession of full one year. Th
Zakat is not due on any property unless in possess
year. If any animal is sold within one year, there is
(D) One must have full ownership and full powe
animal. There is no Zakat of animals given in paw
those which are lost or snatched by force. It the de
such that all his properties are not sufficient to cle
is no Zakat due on him as he is not a solvent man.
is one who has got surplus wealth after necessar
One must possess required number of animals.
number of camels is five, of cattle thirty, of goats ar
Camels-Zakat of one she goat or he-goat of full
every five camels above four. In case of 25 camels,
or one he- camel of full one year. In case of 36 ca
camel of 2 years, of 46 camels one she-camel of thre
on. **Cattle.** In case of 30 cattle, one calf of one year, c
calf of two years, of 60 cattle two calves of one ye
goats. In case of 40 sheep or goats, one she goat o
120, two she goats and so on.

(2) **ZAKAT OF CROPS:** If anybody has got tw
of rice, wheat, maize, pulse, dates or such food stu
man can maintain his livelihood, Zakat of one tent
compulsory on him. No Zakat is due for less tha
There is no Zakat on fruits and cotton. If fields a
artificial means by taking water from canals, tanks
one twentieth is due on crops.

(3) **ZAKAT OF GOLD AND SILVER:** Zakat o
fortieth of pure silver if not less than 52 1/2 tolas
less than 7 1/2 tolas. This is the nisab fixed for w

there is no Zakat according to Imam Abu Hanifa. Zaka
money on loan after the loan is paid.

(4) **ZAKAT ON MERCHANDISE:** Zakat on mer
like that of gold and silver. One year should have ela
the date of their purchase and if it reaches nisab. This a
in case of exchange of goods. Zakat is also payable o
commodities along with the commodities at the end of

(5) **ZAKAT ON MINES AND BURIED TREAS**
gold and silver of the non Muslims are found burie
soon due at the rate of one fifth. There is no co
possession of one year or of nisab. This is just like boot
war. There is no Zakat of the things taken from mines e
and silver. Their Zakat is of one fortieth after clearanc
it reaches Nisab and completion of possession of one ye

(6) **ZAKAT OF ID'UL FITR:** This charity is com
every Muslim who has got food in excess of one da
night of I'd at be rate of 2 1/2 seers of principal food st
sa'a per head. This is payable on behalf of all the mem
family and near relatives and parents who are mai
him. The Prophet said: Give the charity of Fitr of all t
you maintain.

SECTION 2

PAYMENT OF ZAKAT AND ITS CONDITIO

Zakat is to be paid having a look to the following fi
(1) Intend to pay Zakat at the time when it falls du
properties and things for payment of Zakat. The gua
minor or an insane man shall pay Zakat on his behalf. T
his officers can collect Zakat (2) At the completion of
Zakat falls due and it should be paid without delay. Fitr
payable on the day of I'd before I'd prayer. If a man ma
in payment of Zakat, he disobeys God. If he loses his
after it is due, the responsibility does not cease. Zak
years can be paid in advance. (3) One should not pay
valuation of properties. Zakat should be paid with the
which Zakat is due. For instance, silver should not be

payer resides permanently as the poor and the des
place look to him for help. (5) Zakat is to be paid to
of persons as described in the Quran and will be
section 3.

SOME SUBTLE RULES OF ZAKAT

There are some subtle points for a payer of Zaka
who travels in the path of the next world.

(1) THE MEANING AND OBJECT OF ZAKAT
purification of properties. There are three reasons
pillar of Islam. (a) The first reason is to appreciate t
of Kalema Shahadat, to take Tauhid firmly and t
unity of God. Promise reaches perfection when a
got no object of love except One, as love does not ad
There is little benefit in uttering Kalima Shahahd
only and the trial is in giving up of other objects o
God. To the people, wealth and properties are obje
they are the instruments of earthly pleasures and
from others. Those who claim the love of God are t
objects of love are snatched away from them. For th
says: God purchased from the believers their lives a
in exchange of paradise for them. This was said w
Jihad. Sacrifice of properties is easier than sacrifice
has been also mentioned here to gain the love of G
angle of view, men can be divided in to three classes

(1) The first class of men recognise Tauhid as tru
promise and spend their properties in the way of
not hoard wealth. They do not deny that Zakat is no
on them. Rather they say: For us, it is compulsory to
properties. For this reason, Hazrat Abu Bakr br
properties to the Prophet when he called for charit
of God. Hazrat Omar brought half of his property
said to Hazrat Omar: What have you left for you
said: Half of my wealth. He asked Hazrat Abu Bak
you left for your family? He said: God and His
Prophet said: The difference between you is in your

spend their excess wealth in good deeds. They don
amount of Zakat. Many Tabeyins like Nakhyi, Sh
others held that there are additional duties on w
Zakat. The sage Shubi was asked: Is there any addit
wealth besides Zakat? He said: Yes, did you not hea
God: Being prompted by divine love they spend we
near relatives, orphans, the poor and the trave
supported by the following verse: They spend out o
provided them with. God says: Spend out of
provided you. This means that whenever you will
want, it is the duty of the rich to remove his wa
additional charity besides Zakat. The correct opini
to theology is that whenever expense is necessary
Farze Kefayah as it is not legal to cause harm to the M

(3) The third class are those persons who rest o
payment of only Zakat. They do not pay more or le
lowest rank and the general people adopt this cour
naturally miser, attached to riches and their love
world is weak. God Says: 'If they beg of you and pr
become miser.' There is a wide gulf of difference b
who sacrifice their lives and properties for God a
are defamed for miserliness.

(2) **The second cause** is to be pure from miserlin
of the cause of destruction. The Prophet said: Th
destructive guilts-to obey miserliness, to follow lo
self-conceit. God says: Those who are saved from
have got salvation. In this way, Zakat is the cause o
of properties.

(3) **The third cause** is to express gratefulness f
God as God's gifts on His servants are unbo
gratefulness for the gifts of body by doing divine se
gratefulness for the gifts of wealth by expense o
expressed. How unfortunate is he who sees
livelihood of a poor man and till does not give him c
of his begging and who rather expresses gratefuln
saved him from wants.

Willingness to do good deed comes from angels and it
considered a cause of fortune. The heart of a believer is
two fingers of the Merciful and there is no delay in i
The devil enjoins on doing evil deeds and shows fear c
Zakat should be paid in the month of Muharram, the f
of Hijra and one of the pure months or it should be p
month Ramzan as the Prophet paid most of his chari
month and there is the excellence of the Blessed nig
month and in the month of pilgrimage. The last te
Ramzan month and the first ten days of the month of
days of excellences.

(3) **Third subtle point:** It is to pay Zakat in
removes show and greed for fame. The Prophet said
charity is in secret charity of a poor man to a man i
certain learned man said: There are three matters in
wealth of good works, one of them is secret charity. Th
said: If a man acts secretly, God writes it secretly as sec
maintained if it is disclosed. There a well-known Ha
show in open charity. The Prophet said: God will giv
seven persons on the day when there will be no shade
shade of God, one who gives charity in such a manne
left hand does not know what his right hand has
charity. There is in another Hadis: Secret charity app
wrath of God. God says: And if you give charity sinc
also better for you. In secret charity, one can be safe
danger of show. The Prophet said: If a man wants
incurring the pleasure of men, or rebukes after c
discloses his charity and thereby seeks name and fan
gives charity among the people for show, God will not
charity. A secret charity is free from the above faul
learned men said that the giver should not even k
person who takes charity. Some of them handed it o
blind.

(4) **Fourth subtle point:** It is good to give charity op
place where the people are encouraged to give charity
it. God says: Spend what I have given you secretly an

(5) **Fifth subtle point:** It is not to destroy charity b
and giving trouble after charity. God says: Don't m
charity void by 'Mann' that is giving trouble. T
differences of opinion for the meaning of Mann. Some sa
meaning is to remind charity to the receiver and that 'Az
to disclose it. Sufiyan was asked: What is Mann? He re
remind it repeatedly and to discuss about it. Some sa
meaning is to take boast for giving him charity and 'Az
to drive him away and to rebuke him by words. The Pro
God does not accept the charity of one who does 'Mann
explains it thus. Mann has got roof and branches
expressed in tongue and limbs. The roof of 'Mann' is
oneself as the benefactor of one who receives charity. R
receiver should consider that he has shown kindness to
by accepting his charity, because he purifies the giver a
him release from Hell fire. The charity of the giver is t
the receiver. The Prophet said: Charity falls on the han
before it falls in the hand of a beggar. Now it appears
giver places his charity first to God and then the beggar
it from God. 'Mann' comes in when the giver understan
has done some benefit to the receiver of charity. So the
of 'Mann' is to discuss about charity, to disclose it and t
get from the receiver gratefulness, prayer, service, hono
wish that he should be followed in his actions. Thes
secret meanings of 'Mann'.

'Aza' means to rebuke, to use harsh word and to h
the receiver of charity. Its secret meaning is unwillin
withdraw hand from wealth, to think to give ch
troublesome. Secondly, it means that the giver thinks
superior to the receiver and thinks him inferior for h
Unwillingness to give charity is sign of foolishness, beca
is more foolish than one who is reluctant to spend one d
lieu of one thousand dirhams in the next world? It appe
this that the object of charity and expense is to get the pl
God and to get merits in the next world. The pious me
the rich will go to Paradise five hundred years after t
poor men. For this reason, the Prophet said: By the Lo

God keeps the rich only for the poor, because their livelihood by their industry, increase their preserve them with difficulties. The rich give cha to the requirements of the poor and guard the ex think that the rich are servants for the livelihoo These are the conditions of charity and Zakat. T fear in prayer. The following Hadis establishes i said: There is no prayer for a man except what h therefrom. He said: God does not accept the char gives trouble to the receiver. God says: Don't mak void by mentioning it and by giving trouble.

(6) **Sixth subtle point:** Think charity as little, considered great, it grows self-praise which destr God says: 'When your great number pleased you use to you.' Some say that when one considers a r little, it becomes great to God, and when a sin is co it becomes little to God. Some say that any good become perfect without three things to think it littl and to keep it secret. If a man spends money in th of a mosque, it is possible for him to think it great, 'Mann' or 'Aza' in it. It may be called self-pleasure Its medicine is a mixture of knowledge and actio comes in the fact that he will not get the highest ran gifted his entire wealth in charity and so he should for this wealth belongs to God and He gives it to wh pleases along with Taufiq to spend it in charit action, charity should be given after being ashame miser is not giving the entire property given to you

(7) **Seventh subtle point:** Give in charity that is the most lawful thing as God is pure and does not ac wealth. The Prophet said: 'Good news to the ma wealth without committing sin and spends therefro not spend out of his best properties, it is impertine as he reserved the best thing for his family membe the worst thing for God. If he gives bad things to eating, he becomes surely displeased with him. should not place others above himself. He will leav

grow for you out of the earth and don't intend therefr
things.' Don't take it without dislike and shame. So c
give to God impure and bad things. There is in
dirham gains over one lac dirhams. Its cause is that
one dirham in charity with pleasure of mind after t
from mostly his lawful earnings and another man giv
one lac dirhams from his unlawful earnings. God say
for God what they do not like. Their tongue spread th
and that this is good for them. There is no doubt that
fire for them.

(8) **Eighth subtle point:** Search for Zakat such
he is paid Zakat, it becomes pure. The eight cla
have been mentioned in the Quran for Zakat. It sho
to those of them who have got these six qualities. (
Seek such God-fearing men who have renunciate
and adopted the business of the next world. The P
'Don't eat the food of anybody except that of the
men and do not feed anybody except the God le
The reason is that such men help religion. The P
Give your food to the God- fearing people and sh
to the believers. In other words, entertain one wit
whom you love for the sake of God. Some learned
give food except to the poor people of 'Suffa'.
asked: It would have been better if your charity
been given to all poor men'. They said: No, the
these people are about only for God. When they
sensation is generated in their hearts,. Once a pio
about to give up his business and he was going to
Hazrat Juaid came to know of it and gave him som
said: Use it as your capital and don't give up you
it is not an unprofitable concern for a man like y
used to carry on the business of vegetables and
price when he sold them to the poor.

(2) The second quality is **education** as it helps
The most honourable divine service is to remain
acquisition of learning with a good and sincere in
sage Ibnul Mobarak used to show kindness to the

... third quality is truthfulness. Give char... person who is truthful and sincere and has got k... God-fear and Tauhid. His Tauhid is this that whe... charity he praises God, expresses gratefulness and ... that all the gifts come from God and not from any i... Loqman advised his son: Between you and God, do... anybody as the giver of gifts and the gifts of anoth... loan. He who expresses gratefulness to others excep... not recognised his benefactor and all the people a... except through His help. Had not God compelled t... would not have given charity and God intilled into h... the well-being of his temporal and spiritual world lies i... When this belief becomes strong, his will becomes stron...

It is said that the Prophet sent a man with ch... given to a poor man and he said: Remember what h... poor man accepted it and said: Praise be to God w... forget one who remembers Him and does not destr... expreses gratefulness to Him. Then he said: O God... not forgotten the man (himself) and don't allow hi... you. The man informed the Prophet of his invocat... said being satisfied: I know that he would say... Prophet said to a man: Make repentance. He said: ... God without a partner and not to Muhammad. Th... said: He has recongnised the right of One to whom... When the verse dealing with the purity of Hazrat A... revealed, Hazrat Abu Bakr said: O Ayesha, kiss the ... Prophet, Hazrat Ayesha said: By God, I shall not ... shall not praise God also for this. The Prophet sa... Bakr, give up Ayesha. In another anarration, Hazr... said to Hazrat Abu Bakr: Praise be to God and not fo... not for your friend. The Prophet did not deny it th... verse declaring the purity of Ayesha was reveal... Prophet. It is the fault of the unbelievers to see oth... besides God. God says: When God is remembered, ... of those who have not brought faith in the next worl... sad. He who does not purify his heart from the i... intermediary is not free from secret shirk.

remnants. They used to live in comfort. God says rega
people: The fools think that they are not in want on
their refraining from begging. You will know them by
They do not press the people for begging.' Seek suc
every locality and give them charity.

The fifth quality is to have a big family with r
Give charity to such a person who has got a big fam
is diseased, or is confined to the corner of his house
of any other reason. God says with regard to the
'Those poor men who are confined in the way o
cannot move in the world.' In other words, they ar
in the way of God for members of his family or
means or for correction of soul or those who cann
account of their defects in hands and feet are entitled
charity. The Prophet used to give charity accord
number of the members of a family.

(6) Another quality is near relationship, as charit
relative brings reward of keeping the tie of blood co
relationship. Hazrat Ali said: To give one dirham to m
dearer to me than to give twenty dirhams to a strang
him twenty dirhams in charity and to keep blood
with him is dearer to me than the charity of 200 di
stranger. To give him one hundred dirhams is dearer
to set free a slave.

The abvoe are the qualities which should be sough
charity to a person. It will increase reward.

SECTION 3

FITNESS FOR RECEIVING ZAKAT

Know, O dear readers, that there is no Zakat fo
except a Muslim who must not belong to the Hashemit
Out of eight qualities, one quality is necessary for a
Zakat. It cannot be paid to an unbeliever, slave, Hash
or an insane man except though his represenata

...y's food and wearing cloth, he is not a poor man or destitute. A poor man does not go out of poverty habit of begging as begging is not a source of livelih got power and strength to earn his livelihood, he poverty. If he is a technician but has got no instrum to purchase it, he can be helped with Zakat. The Pro seek lawful earning is compulsory after compul There is mention in it of earning livelihood by i trouble. Hazrat Omar said: A doubtful earning is begging. If a man is maintained by his parents, h called poor.

(2) **MISKIN OR DESTITUTE:** A man is calle destitute whose expense is greater than his income owner of one thousand dirhams, but still he is a des the above circumstances.

(3) **COLLECTORS OF ZAKAT.** Out of the earnin collectors of Zakat may be paid. Writer, one who ta and one who copies registers are included within They cannot be paid in excess of their requiremen

(4) **THOSE WHO ARE INCLINED TO ISLAM** non-Muslim leaders whose hearts are inclined to the Islam. The people follow them and therefore if they to Islam, there is possibility of their coming to Islam.

(5) **SLAVES BY AGREEMENT:** There may be between a master and a slave that if the slave can pa sum to the master, he can get freedom. This money ca paid out of Zakat fund.

(6) **DEBTORS.** Zakat may be paid to clear off person who has got no means or clear them or who ha which is not sufficient to clear them. If a man runs int having committed sinful acts, Zakat cannot be paid to he repents.

intention from his country may get Zakat if he requi
for his travels. No proof of these wants is necessary. Th
relied on their verbal words.

DUTIES OF ZAKAT RECEIVER: A Zakat recei
look to five matters. (1) He should know that God m
compulsory so that his thought is concentrated in one
says: I created Jinn and man with no other object excep
should worship Me. So divine service should be th
thought of men. He gives wealth to men that it may re
wants and they may get opportunity of doing divine
God loves a man among the rich, He saves him from th
a physician saves his patient. The poor man should
Zakat is a gift from God to him realised from the rich
may find time for divine service. (2) Be grateful to
payer, pray for him and praise him. The rich man shou
satisfied as he is only an intermediary to help the po
gift of God. The Prophet said: He who is not grateful to
grateful to God'. God Himself praised men for his g
though He is the creator of actions and deeds. He said
is the servant, he is turning to God - 38 : 30Q. Zak
should invoke for the payer 'thus: May God purify
and include you among the pious. May He purify y
like the actions of the good and may He include your s
the souls of the martyrs. The Prophet said: If a man d
you, do good to him. If you cannot do it, pray for him
may understand that you have done him return goo
duty of the giver to think charity as little and the
receiver to think it great. (3) Don't accept charity if it
lawful wealth. God says: If a man fears God, He wil
way for him and provide him from a source which is
conception. (4) Give up the charity from earnings
nature and take up to your necessity. Don't take it unt
for certain whether you can legally accept it or not.
Zakat collector, do not accept in excess of your remu
you are a traveller, don't accept in excess of what is n
your journey. If you are a needy man, you may acc

inspite of his being rich will appear on the Resurre
his face with scratches and wounds. He was aske
limit of a rich man? He said: 50 dishrams or gold
value. It is equivalent to a provision for one year.

SECTION 4

OPTIONAL CHARITY AND ITS EXCELL

The Prophet said: 'Give charity of even a date a
anger and wipes out sins just as water extinguishes
Save yourself from Hell-fire even by giving in chari
if you cannot do it, even by uttering a good word.
said: If a Muslim gives charity from his lawful earni
not accept but lawful thing), God accepts it with Hi
and maintains it. God maintains it till it rises up to t
Uhud just as one of you raises up his child. The Pro
Abu Darda's: When you cook curry, increase its soup
something of it justly to your neighbour having a
family members. The Prophets said: If a man gives
good manner, God gives blessing in the property left
said: Each man will remain under the shade of his cha
finishes his judgment of the people. He said; Chari
the wrath of God. He who gives charity from his
wealth is not better in rewards than one who takes it a
his need.

The Prophet was once asked: Which charity is bes
Your charity at the time when you are sound, when
wish to spend, when you hope to live long or whe
hunger. Don't make delay in giving charity lest yo
when you will be dying: I give this thing to such pers
thing to such person. One day, the Prophet said: Gi
One man said: I have got a dinar. He said, spend it f
said: I have got another dinar. He said spend it for you
said: I have got another dinar. He said: Spend it for you
He said: I have got another dinar. He said: Spend i
servant. He said: I have got anothe dinar. He said: Yo
best for it. The Prophet said: Zakat is not lawful for t

members of Muhammad. It is the impurity of the people. He said: Return the rebuke of a beggar by giving food even to the measure of the head of a bird. The Prophet said: He will not get salvation who refuses a beggar who speaks the truth. Jesus Christ said: Angels do not enter the house of a man for seven days who turns out a beggar from his door disappointed. Our Prophet did not entrust two duties to anybody-to collect his water of ablution for his prayer at night and to give charity to the poor. The Prophet said: He who is driven away by you not even with two dates is not a destitute but a destitute is he who refrains from begging. If you wish, read this verse: They do not come to man begging. The Prophet said: A Muslim who gives a cloth to another Muslim is in protection of God till the cloth remains upon his body.

Wise sayings: Harat Urwah-b-Jubair narrated that some time Hazrat Ayesha gave charity of 50,000 dirhams though her shirt was stitched. God says: They give food out of His love to the destitute, ophans and captives. Mujahed explained this verse by saying that they did it out of eagernes. Hazrat Omar said: O God, give riches to the good among us, that they may do benefit to the needy. Caliph Omar-b-Abdul Aziz said: Prayer will take you to half of the royal path, fast will take you to the royal door and charity will take you to the king himself. Ibn Abi Zaidan said: Charity shuts up 70 doors of evils. The excellence of secret charity is seventy times more than that of open charity and secret charity destroys seventy evils. Hazrat Ibn Masud said that a man did divine service for seventy years. Then he committed a grievous sin for which his entire good deeds were rendered void. Then he passed by a poor man and gave a bread to him for which God forgave him and returned l im the rewads of the divine services for seventy years. Loqman adviced his son: When you commit a sin, give charity. Hazrat Ihya-b-Muaz said: I don't know whether a seed except a seed of charity is heavier than a mountain. Caliph Abdul Aziz said: Paradise has got three secret tresures to conceal disease, to conceal charity and to conceal troubles and difficulties. The saint Nakhyi said: When a thing is given in charity for God, I don't like that it should have any defect. Hazrat Obaid-b-Umair said: On the Resurrection Day, a man will get hungry not being hungry, thirsty not being thirsty and naked without being naked. God will give food to one who gives food for the sake of God. He will give water to drink to one who gives water to drink for the sake of God. He will give cloth to one who

(1) It protects the secrecy of the receiver of char
charity, his manliness is curbed and his want is e
secret charity gives no encouragement to beggi
receiver remains safe from the tongues of the peo
time, the receiver is hated by the people in ca
acceptance of charity. The sage Abu Ayub said: I gav
on new cloth for fear of creating hatred in the
neighbour. (3) Secret charity helps the giver to
charity, as the excellence of secret charity is greater
open charity. To help the perfection of a good deed is
deed. One man gave charity to a Sufi in presence of
He did not accept it. (4) There is no disgrace in acce
charity. It is not the duty of a believer to humiliate
certain learned man refused to accept charity openl
that it disgraces learning. (5) Secret charity removes t
a cosharer. The Prophet said: If a man is given present
of some men, then all become cosharers in the p
Prophet said: The best charity to a brother is his giv
money.

BENEFITS OF OPEN CHARITY: (1) If it is
sincerity and honesty, one can be safe from change
and show. (2) Honour is removed and humility is
One can remain safe from Shirk in case of open c
narrated that a spiritual guide was inclined to one of
more than to anybody else. This gave trouble t
disciples. The spiritual guide intended to expose the
of his favoured one and therefore he gave to each of
one cock with a knife saying: You will sacrifice it so
sees it. Each of them went to a distant place and sacri
except the disciple whom he loved. The atter return
and the knife to him without sacrifing it. The spiritua
to him: They have brought the cocks according to my
but why did you not bring it accordingly? He said: I
no place where nobody could see me as God sees
place. The guide then said to his other disciples: For t
am inclined more to this disciple as his look is alw

given to him by God, God rebukes him. He attached
miserliness. God says: Those who are misers and tell th
to be misers and conceal of the gifts which God has give
The Prophet said: If God gives a gift to a servant, He lik
should be expressed by him. The Refugees asked the
once about gratefulness; O Messenger of God, we are g
the Ansars and we have not seen better people than the
have divided their wealth and properties among us, we
they would take all rewards. The Prophet said: The grat
that you express to them for every matter and your praisi
are your return good.

When you have understood about the benefits
charity and secret charity, you have come to know
differences arise out of conditions of mind. So it depend
state of your mind at the time of charity. The Prophet p
man, because he knew that it would not injure him. He o
to a man: When any honourable man of a tribe comes
honour him. The Prophet once was pleased with a man v
heard of his quality and said: There is surely a charm in
The Prophet said: When anybody among you finds
attribute in his brother, let him tell him of it, as it will g
encouragement to do good works. The Prophet said:
believer is praised, faith increases in his mind. Sufiyan Sa
Praise cannot injure a man who knows his mind.

patience and patience is half of faith. Of all the
religion, fast keeps special connection with Goo
said: God says: Every good action except fast wi
from ten to seven hundred folds, but fast is only f
it is I who will reward him for it. God says: Those v
will be given rewards without measure - 39 : 13.
patience. Its reward transcends account. The exce
known from the following Hadis: The Prophet s
whose hand there is my life, the fragrance of t
fasting man is dearer to God than the fragrance
says: The fasting man gives up sexual intercours
The fasting man gives up sexual intercourse, food
My sake. So fast is kept only for My sake and i
reward him for it. The Prophet said: Paradise
named Rayyan. None except a fasting man will en
that gate. God has promised His vision as reward o

The Prophet said: There are two joys for a fas
joy at the time of breaking fast and another joy
meeting with his Lord. The Prophet said: Everyt
gateway. Fast is the gateway of worship. He said:
fasting man is worship. He said: When the mon
comes, the gates of Paradise are opened and the ga
shut up, the devils are put in chains and a proclai
O seeker of good, advance. O seeker of evil, come b
Eat and drink cheerfully for what you missed in
other words, eat and drink cheerfully for wh
deprived in your tasting days. The Prophet said: C
His angels view with an ascetic saying: O young
suppressed his passions for My sake and who has s
for My sake, you are to Me like some of My angels.

The Prophet **said about a fasting** man: God
angels, look to My servant, he has given up his se
his pleasures, his food and drink for My pleasure.
soul knows what has been kept concealed for him
eyes. This is the reward for what they have done'. It
regarding the verse that this action was fast, as C

Ka'ba. Everything in the world has got a speciality. The s
of fasting is forbearance and sacrifice, as it is the acti
mind and secret from public eye, but all other actions fa
human eyes. Nobody sees fast except God as it is a secr
with sincere patience. Secondly, it is punishment for th
of God as the way of the devil is sexual passion and it
through the help of food and drink. For this reason, the
said: The devil runs through human body like the circu
blood. Curb it by hunger. For this reason, the Prophe
Ayesha; Knock at the door of Paradise. She asked: H
Prophet said: With hunger, specially when fast controls
shut his path and make narrow his passage. Then its co
remains with only God. If the enemy of God is controll
be helping God.

God says: If you help God, God will help you and w
your feet firm - 47 : 8. So at the beginning, a servant w
efforts and then hope for reward of God. For this reas
says: I will show certainly My path to those who strive ha
(29 : 69). God says: God does not change the condition of
unless they change their own condition (13 : 12). This
said to be due to increase of sexual passion as it is the
field of the devil and a place for his movement. The dev
in it till it is fertile. God's light is not disclosed to the p
whom he moves. The Prophet said: If the devil had not
the human minds, they could have surely known the mys
heaven. For this reason, fast is the door of worship and i
When the excellence of fast is so wide, its secret a
conditions and its rules and regulations should be kn
they will be discussed in three sections.

SECTION 1

SIX COMPULSORY DUTIES OF FAST

(1) To seek the new moon of Ramzan. If there is clou
days of Shaban must be completed. The sight of the new
Ramzan is based only on the evidence of one just man of

the inhabitants of each place will decide the case se

(2) **TO MAKE NIYYAT OF FASTING:** To mak night with firm faith is compulsory. One niyyat fo month is not sufficient. If there is no niyyat of com will he considered as optional fast. So niyyat sh every night.

(3) No to admit anything outside in the b during fast. If a man eats something, drinks somet any such act, it will break fast. If a man gets cuppi spoil his fast. If water enters the belly unwilling spoil fast.

(4) Abstinence from sexual intercourse du through mistake, a fasting man has got sexual inter not spoil his fasting.

(5) Abstinence from deliberate emission deliberately semen is emitted, it will break fast.

(6) Abstinence from deliberate vomiting. Wil breaks fast.

ATONEMENT FOR BREAK OF A FAS

There are four modes of compulsory atonemen breaks. (1) **Making amends.** It is compulsory on Muslim to keep fast on other days for break of fast i menstruating woman must compulsorily keep fast o One need not keep Qaza fast consequitively. (2 Atonement is not compulsory except in case of sexua in which case one is to set free a slave or fast for two months, failing that to feed sixty poor men with c Imsak or refraining oneself from food drink, and intercourse. If a man breaks fast carelessly but witho is compulsory on him to refrain from food, drink intercourse for the remaining portion of the day. expiation: if a pregnant or suckling woman does not fear of her child, it is compulsory on her to give its co

by giving one Mud food-stuff to a poor man and she will have to fast Qaza in addition. If an old-man of age is unable to keep fast, he may compensate each fast by giving food crops of one Mud for each day.

SUNNATS OF FAST ARE SIX: (1) To eat Sehri latter, (2) to break fast before Magrib prayer with dates or water, (3) not to cleanse teeth after mid-day (4) to give charity, (5) to recite the Quran, (6) and to observe I' tekafin a mosque in the last ten nights of Ramzan month. This was the habit of the Prophet of God. When the ten nights of Ramzan remained, he prepared himself for greater divine service for the remaining days of Ramzan and ordered the inmates of the house to do the same. He used to stay in the mosque without coming out of it except when pressed by necessity such as calls of nature.

SECTION 2

SECRETS OF FAST

Know, O dear readers, that there are three classes of fast. (1) fast of the general Muslims. It is to restrain oneself from eating and drinking and from sexual passion. This is the lowest kind of fast. (2) Fast of the few select Muslims. In this kind of fasting, besides the above things, one refrains himself from sins of hands, feet, sight and other limbs of body. (3) Fast of the highest class. These people keep fast of mind. In other words, they don't think of anything else except God and the next world. They think only of the world with the intention of the next world as it is the seed ground for the future. A certain sage said: One sin is written for one whose efforts during the day are made only to prepare for breaking fast. This highest class of people are the Prophets and the near ones of God. This kind of fast is kept after sacrificing oneself and his thoughts fully to God. This is the meaning of the verse: Say God and then leave them sporting in their vain talks (6 : 91).

The fasting of select for pious men rests on six duties for gaining perfection. (1) To restrain eye sight from what is evil and from things which divert attention from God's remembrance. The Prophet said: Eye sight is a poisonous arrow out of the arrows of the devil. If a man gives it up, God gives him such a faith of which the taste is tasted by his mind. The Prophet said:

keep the tongue busy with the remembrance of God ... the Quran. The sage Sufiyan Saori said: Back-bitin... Hazrat Muzahed said: Two things spoil fast, bac... falsehood. The Prophet said: Fast is like a shield. If ... fast, let him not rebuke and dispute. If a man wants ... make quarrel, let him say to him: I am fasting. Ther... Two women kept fast at the time of the Prophet. T... much overstickens with hungers at the end of the d... lives were about to end. They were sent to the Proph... might order them to break fast. He sent a cup for ... them that they should vomit in it what they ate. ... vomitted fresh blood and fresh flesh which filled u... cup. Another vomitted similarly and filled up t... Prophet then said: The two women fasted with law... broke it with unlawful food. The two women ba... people and ate their flesh.

(3) To restrain the ear from hearing the evil ta... what is unlawful to utter is also unlawful to hear. For ... God placed the eater of unlawful food and the hearer ... words on the same level. God says: The hearers of fal... eaters of unlawful food - 5:46. God says: Why do n... fearing men and the worldly renunciated men proh... sinful words and unlawful eating - 5:68? To remain ... time of back-biting is unlawful. God says: You are the ... - 9 : 139. Thus said the Prophet: The back-biter and th... back-biting are equal cosharers in sin.

(4) To save hand, feet and other organs from sins... deeds and to save belly from doubtful things at t... breaking fast. There is no meaning of fasting if it is ... lawful food and broken with unlawful food. He is ... who destroys a town for constructing a building... injurious to eat lawful food in excess and hot to eat ... who fasts and does evil deeds is like a patient wh... himself from eating fruits for fear of disease but who ... poison. A sin is like eating poison. He who drinks t... is a fool. An unlawful thing is like poison and i...

lawful food and breaks fast by eating human flesh by ba
That is unlawful.

(5) To eat even lawful food so much at the time of
fast that it fills up the belly. A belly filled up with
lawful food is hated more than all other reservoirs. A fas
eats in full at the time of breaking fast what he coul
during day time. He prepares different kinds of foods. T
of fast is to keep belly vacant in order to control passi
increase God-fear. If the belly remains full from m
evening, sexual passion rises high and greed and te
reign supreme.

(6) To keep the mind of a fasting man between fear a
because he does not know whether his fast will be ac
not, whether he will be near God or not. This should b
for every divine service. Once Hasan Basri was passing b
of men who were playing and sporting. He said: God
month of Ramzan for running in which the peopl
running for good deeds and competing with one ano
object of fast is to anoint one with one of the divine a
That attributes. That attribute is Samadiat meaning to be
hunger and thirst and to follow the angels as far as possi
free from passion. The rank of a man is far more supe
that of a lower animal as he can control his passion by d
intellect, but his rank is lower than that of an angel as hi
is strong and he is tried by it. Angels are near God. This
keeps connection with attribute but not with space. The
said: Fast is a trust. Let everyone of you keep that trust.
read this verse. "God orders you to give trust to its
owners (4 : 61)." he placed his hands on his ears and
said: Ear is a trust and eye is a trust. If it had not been
fasting, the Prophet would not have said: I am fasting.
words, I have kept my tongue as trust for saving it. H
give it up for replying you? So it appears that for eve
there are secret and open matters. It is now open t
observe both the secret and open matters or to observe
them.

observed in the days of good and excellence. Som
occur every year, some every month and some eve
which occur every year are the days of Arafa
Ashura, the first ten days of the month of Zilhaj, th
of the month of Muharram and all holy months
used to fast most in the month of Shaban. There is
Of all the fasts after the fast of the month of Ramza
is in the month of Muharram as it is the beginning
founded on good and most dear for blessing. The
One day's fast in the holy month is better than the
other days. The Prophet said: If a man fasts fo
Thursday, Friday and Saturday in the holy month
him divine service of seven hundred years in lieu
There is in Hadis: When half of Shaban passes, ther
to Ramzan. It is not lawful to keep fast for two
before Ramzan. Zil-haj, Muharram, Rajab and Sh
months of excellence and Jil Qaedah, Zil-Haj, M
Rajab are the holy months, Zil-Haj is the best am
there is therein the day of Haj and fixed days. Ther
Divine service for the first ten days of Zil-haj is d
than that in other months. Fast of one day during
equal to fast of one year and one night's prayer is
prayer of the Blessed night. They asked: Is the rewar
that of Jihad? He said: Not that of even Jihad in the
but the reward is equal to that of the Jihad of a man
horse is wounded and he himself is martyred.

MONTHLY FAST: The days of month in which
kept are the first day, middle day and the last day of e
In addition, there is the fast of Ayyam Biz on the 13
15th of the moon.

WEEKLY FAST: In every week, Thursday,
Monday are good. These are the days of excellence.

ANNUAL FAST: The best way is to keep fast for
break it on the following day; The Prophet said: The
the world were presented to me. I rejected them and
remain hungry for one day and take food on anoth

shall take food, I shall praise thee and when I shall remain hungry I shall seek humility from Thee. The Prophet said: The best fast is that of my brother Daud. He fasted for are day and broke it on the following day. The Prophet instructed Abdullah-b-Amr to fast thus. He said: I shall be able to fast more. The Prophet said: Fast for one day and break fast on the following day. He said: I wish to keep better fast than this. Then the Prophet said: There is no better fast than this. It is reported that the Prophet did not fast any full month except Ramzan.

It has been reported that the Prophet sometimes continued to fast in such a way that the people thought that he won't break it and sometimes he continued to keep no fast till the people thought that he won't keep fast. He slept sometimes in such a way that the people thought that he won't rise from bed and sometimes he kept wakeful in such a way that the people thought that he won't sleep again.

service for the whole life, the end of actions, the
Islam and the foundation of religion. On the day o
God revealed the following verse: Today I have p
religion for you and made My gifts perfect on y
pleased to give you Islam as a religion - 5 : 3. The
regarding it: He who dies without making pilg
willingly as a Jew or a Christian.' So how important
service without which religion does not become pe
becomes a Jew or a Christian or a misguided
therefore, he discussed in three sections.

SECTION 1

EXCELLENCE OF PILGRIMAGE: God says: I
among the people, so that they may come to you on
every camel coming from every distant place (Qur
said: God ordered Hazrat Abraham, our Prophet a
servants - Proclaim Haj among their people. Then he
O people, God created a house, make pilgrimage for
'that they may witness benefits for them'. It mea
rewards in the next world. A certain sage said about
the Ka'ba, He has forgiven them. God mentions
saying: I shall sit for them in your straight path. Som
devil will be sitting in the paths towards Mecca to
people from making pilgrimage. The Prophet sa
makes pilgrimage without doing any obscene deed
making quarrel comes out of his sins as on the d
mother gave birth to him. The Prophet said: The de
become so much humiliated, dishonoured and dis
the day of Arafat. The cause is that he sees God
descending and His forgiveness of great sins. The P
there is some sins out of sins which are not forg
without waiting at Arafat. The Prophet said: If a ma
of his house with the intention of making pilgrimag
there will be written for him the rewards of one pilg
one Umrah up to the Resurrection Day. He who dies
Medina, will not be presented for account and no acc
taken from him and he will be said: Enter Paradise. T

their invocation is accepted. If they intercede, it
There is in another Hadis: He whose sins are greates
who thinks at Arafat that God has not forgiven h
Prophet said: 120 blessings descend everyday on thi
for those who make Tawaf, forty for those who pray
for those who visit the Ka'ba. There is in Hadis:
Tawaf because it is such a great thing that you will fi
book of deeds on the Resurrection day and for which
envy you. For this reason, to make Tawaf at first be
Umrah is commendable. There is in Hadis: He who r
for a week barefooted and bare bodies will get th
setting free a slave. Whose makes Tawaf in rains fo
past sins are forgiven. A certain sage said: If the Ara
the Jumma Day occur on the same day, every person
forgiven and that is the best day in the world. On
farewell pilgrimage of the Holy Prophet took place
day, the verse was revealed - To-day I have perfe
your religion, bestowed My favours completely
chosen for you Islam as a religion - 5 : 53.

The people of the Book said: If the verse woul
revealed upon us, we would have observed it as a da
Hazrat Omar said: I bear witness that this verse was
the Prophet on the day of two festivals, the day o
Jumma day and he was then waiting at Arafat. The P
Forgive one who has come for pilgrimage, O God,
who seeks forgiveness for a pilgrim. Hazrat Omar sa
is forgiven and also the man for whom he seeks fo
Zilhaj, Muharram, Safar or the first part of Rabiul A
the custom of the ancient sages that they broadcaste
of warriors, welcomed the pilgrims, kissed on the
sought blessings from them and they hastened to do
before they would commit sins.

EXCELLENCE OF MECCA AND KA'BA

The Prophet said: God promised that every y
people will make pilgrimage. If their number becom
will fill the number by angels. The Ka'ba will be pres

Stone is a jewel out of the jewels of Paradise. It w
upon the Resurrection Day. It will have two eyes and
with which it will speak. It will bear witness for ev
kissed it and testified its truth. The Prophet used to k
It was narrated that Hazrat Omar once made prostra
He was then making Tawaf riding and he placed his
hand on it and kissed one end of it. He said once afte
know certainly that you are a mere piece of stone and
do any benefit or harm. Had I not seen the Prophet ki
would never kissed you. Then he wept and raised his
Then he said to Hazrat Ali behind him: O Abul H
advice and intercede, your prayer will be accepted.
said: O Commander of the Faithful, it has got benefits
He asked: In what way? He said: When God took pr
the descendants of Adam, He wrote a scroll on
impressed it on this stone. It will bear witness for
fulfilled their promise and against the infidels for
Hasan Basari said: One day's fast therein is equal to
and charity of one Dirham is equal to that of one la
Thus its reward increases to one lac. There is in H
Umrah during Ramzan is like pilgrimage with me.
shall be the first man who will burst out of his grave
inhabitants of Jannatual Baqi will resurrect with me
Meccans and then the people between the two Hara
and Medinah). There is in Hadis that when Adam per
rites of pilgrimage, the angels saw him and said: O A
Haj has been accepted. We built the Ka'ba two thous
before you. There is in Hadis that God looks to the inm
world every night. He looks first to the inhabitants of
out of them first to the inhabitants of the Ka'ba. He fo
whom He sees making Tawaf and forgives one who
standing towards the Ka'ba and forgives one whom
praying in the Ka'ba. A friend of God said: The sun does
unless an Abdal makes Tawaf of the Ka'ba and it does
unless a friend of God makes its Tawaf. When this sor
will end, it will be the cause of being lifted away from t
Then the people will see in the morning that it has b
away and they will find no sign therein. Then after it, no

twice destroyed and it will belifted up at the third t
Prophet said: God says: When I will wish to destroy the
will begin it first with My house and will destroy it fi
immediately after it the world will be destroyed.

EXCELLENCE OF HABITATION AT MECCA

The God fearing men disliked to live at Mecca
reasons. (1) Fear of being equal to Ka'ba, as to be equal
point of honour is harmful. When the pilgrims
pilgrimage, Hazrat Omar assembled them and
inhabitants of Yemen, go to Yemen, O inhabitants of Ir
Iraq. He said: I fear lest the people inhabit too much in t
(2) Eagerness for visiting it again owing to separatior
made the Ka'ba as a refuge of the people and a safe plac
to live at Mecca for fear of sins and guilts is better than h
the place. Hazrat Ibn Masud said: There is no such ci
Mecca wherein the people will be punished for niyy
actions. Then he read this verse: If a man wishes ther
excessive oppression, he will be given grievous pur
This is only for the Ka'ba. Hazrat Ibn Abbas said: To
food stuffs at Mecca is said to be excessive oppression w
precincts of the Ka'ba. He said: To commit seventy sins
is better to me than to commit a sin at Mecca. Ruqia i
between Mecca and Tayef. Some people feared so much
even responded not to their calls of nature in th
enclosure. It is better to live at Mecca if anybody does no
any sin. When the Prophet returned to Mecca, he turne
towards the Ka'ba and said: 'You are the best place to n
the places of God and you are the dearest city to me ar
cities of God. Had I not been ejected from you, I wou
come out of it?' Why should it not be, as look towards th
worship and if a good deed is done there, it brings
rewards.

EXCELLENCE OF MEDINAH

There is no such better place as Medinah after M
rewards increase much if a good deed is done at Me

wherein a prayer brings rewards five hundred t
that in other mosques. This is the case with all ot
The Prophet said: If one prayer in the mosque
equal to ten thousand prayers, one prayer in Bait
equal to one thousand prayers and one prayer in
Mecca is equal to one lac prayers. The Prophet
bears hardships of Medinah, I shall be his inte
Resurrection Day. The Prophet said: 'If a m
Medinah, let him do it because if a man dies at Me
his intercessor on the Resurrection Day.' After the
all places are equal except the frontiers of Islam, a
frontiers of Islam is necessary from the enen
excellence is great. For this reason, the Prophet
your camel except in three mosques, the mosque o
mosque of mine and the mosque of Baitul M
Prophet said: I had prohibited you before to visit g
I say: Visit graves, but don't say 'Hazran' (I
Prophet said: All places belong to God and all a
God. Live in th place you like and praise God. Ther
a man gets blessings in a thing, he should stick to i
a source of income, he should not change it, till
income is changed.

DUTIES OF HAJ

Two things are necessary for the health of
Islam. There are five conditions of Haj which are o
to be a Muslim, (2) to be a free man, (3) to be intelli
(4) to be major, (5) to make Haj in time. One mus
health and the route must be safe and sound. H
sufficient money to go and to be back from journe
maintenance of the family in the mean time. If a ma
make pilgrimage on account of his physical illn
infirmity from which he has got no hope of recov
send his representative with expense to make pilgr
may not take money from his father to make pilgrim
of his father. If a man dies before making pilgrimage
solvency, there will be grievous punishment for

the world. Then he read this verse: O my Lord, send
that I may do good deeds which I left undone.

FIVE COMPULSORY DUTIES OF HAJ: To make
make Tawaf, to make Sayee, to wait at Arafat and the
hairs. These are also compulsory in Umrah except
Arafat.

SIX WAJEB OF HAJ: To make Ihram at the appoi
(2) to throw pebbles at Mina, (3) to wait at Arafat till su
spend the night at Muzdalafah, (5) to stay at Mina,
make Tawaf of the Ka'ba at the time of farewell.

MODES OF HAJ: Haj can be performed in three
Ifrad, (2) Qeran and (3) Tamattu. The mode of making
by Ifrad is the best. Ifrad is a kind of pilgrimage in whi
made with the sole intention of Haj and not Umrah an
broken after the necessary duties are performed. The
made for Umrah. (2) In the Qeran Haj, Ihram is made fo
and Umrah at the same time. (3) In Tamattu Haj, firs
made for Haj before it actually takes place. Ihram is m
fixed place and then the pilgrim comes to Mecca and
Just before Haj, he again makes Ihram and breaks it aft
thereafter makes Tawaf. When there is no Ihram, ever
be enjoyed even sexual intercourse with wife. There
conditions in Tamattu Haj - (1) not to be included
people of Ka'ba. (2) to make Umrah before Haj, (3
Umrah in the months of pilgrimage, (4) not to go to a di
making Ihram for Haj, (5) to make Haj and Umrah by
person. it is compulsory for such a pilgrim to sacrifice a
cannot do it, he will fast before sacrifice for three days
or unitedly and when he returns home, he will fast for s
in the same manner.

PROHIBITED THINGS IN HAJ AND UMRA

(1) During Haj and Umrah, it is prohibited to pu
trouser, sock, turban. A wearing apparel without s
sandal may be used. One should not cover his head
included within Ihram. A woman can wear stitched clo

during Ihram. (6) It is unlawful to sacrifice game
game of sea.

SECTION 2

EIGHT DUTIES OF HAJ FROM FIRST T

(1) There are eight duties when one comes out
he makes Ihram. (a) He shall make Tauba, pay co
the oppressed and clear off his debts and giv
maintenance for his family members till his re
return the trusts entrusted to him and take legally
sufficient for his journey expenses till his return a
additional sum for the poor, the destitute and the
spend something in charity before he starts.

(2) He shall seek a religious companion. He
good and help you. He will remind you if you
farewell from relatives, friends and neighbours a
blessings and give your blessings to them by
entrusting to God your religion and your trust a
your actions. The Prophet used to pray for the ma
to perform Haj: May God keep you in His protec
give you provision of God fear. May He forgive y
may He keep your face towards good wherever you

(3) Pray two rak'ats of prayer before starting fr
Fateha and Sura Kaferun in the first rak'at and Sur
second rakat. When you finish your prayer, raise yo
and seek blessings with this Doa: O God, you are my
journey, you are my successor for my properties,
friends, save me and them from all calamities. O Go
you in this journey virtues, God fear and actions pl
O God, make the world narrow for me, make my
and give me provision of health of body, religion
properties and take us for pilgrimage of your H
visiting the grave of your Prophet Muhammad (P
seek refuge to you from the troubles of journey, fr
conditions and from the evil looks of the family
friends. O God, give us and them the blessings of y

the name of God, I rely on God, there is no power a
except in God. O Lord, I seek refuge to Thee that I n
misguided, that I may not misguide anybody, that I ma
or that I may not cause anybody to slip, that I ma
oppressed or that I may not oppress anybody, that nob
ascribe ignorance to me, nor I may ascribe ignorance to
I seek refuge to Thee from all these matters.

(5) When you get on board of your conveyance, s
name of God and with God, God is greatest trust on
Great, the Mighty. There is no power and no might excep
Whatever God wills comes into being. God has m
conveyance subservient to us. We shall have to retu
Lord. When you sit on the conveyance, recite seven t
praise is due to God who showed me path for it. We woul
found guidance if God did not show us guidance. O God
our carrier on backs and Thou art helper in all our affairs.

(6) Most of your journey should be at night. The Pro
You should travel at night, as the earth becomes narrov
and not at day. Sleep little during the night that yo
helper in journey. When you reach a high place, say: O C
of seven heavens and that which casts shade, Lord
earths and that which reduces it, Lord of the devil a
whom they misguide, Lord of air and on what it blo
Lord of sea and what it blows upon, I seek good of the in
of this place, I seek refuge to Thee from their evils. W
land at any place, pray two rak'ats.

(7) You should not travel during day time. Don't w
and don't go out of your company and keep a watch at t
your sleep at night. Spread out your hands if you sle
early part of night. If you sleep by the latter part of ni
your head on the palm of your hand. Thus the Prophe
sleep in his journey in order to guard against the loss of
The loss of a prayer is more severe than the loss of a pilg

(8) When you get on a high place on the way, reci
thrice and then recite: O God, Thy honour is above all
Thine is all praise and all glory when you get down, reci

your hairs and head, manicure your nails, clip y
and do everything as described in the chapter
cleanliness. (2) Put on two pieces of unsewn
White cloth is dearest to God. Use scent in body
Take journey if you walk on foot. Now make n
Ifrad, Qeran or Tamattu Haj and say Talbiyah-pr
O God, present to Thee, there is no partner for T
and gifts are for Thee, there is no partner for T
you enter into Ihram, recite the following: O
niyyat for pilgrimage. O God, make it easy for r
fulfilling its duties, accept it from me. Th
invocations also. (5) It is commendable to recit
loud voice at the time of ascending, descendi
conveyance. It is as follows: O God, I am presen
present to Thee, There is no partner for Thee. A
and lordship are for Thee. Thou hast got no partr
anything astonished the Prophet, he used to say
life of the next world is true life.

DUTIES AFTER ENTRY INTO MECCA TILL TAWAF

(1) Take bath to enter Mecca.

(2) When you enter the first boundury of I
Mecca, then recite: O God, this is Thy sacred sanc
place. So save my blood, my hairs and my body f
me from Thy chastisement on the day Thou wilt
servants and include me in the company of Thy fri
subservient to Thee.

(3) Enter Mecca by the high place of Mecca and
by its low place.

(4) When you enter Mecca and come near the K
following: There is no deity but God. God is gr
Thou art Peace, from Thee peace, and Thou abode
peace. Blessed art Thou, O possessor of glory and l
this is Thy house. Thou hast made is sacred and l
increase its honour, respect and awe. O God, op

Banu Shaiban and recite: In the name of God, with G
God, towards God, in the way of God and upon the re
the Apostle of God. When you will come near the Ka'b
O God, accept my repentance, forgive my faults, re
burden. All praise is due to God who has taken m
sacred House, who has made it the refuge of men and t
place and a guide to the universe. O God, I am Thy
This is Thy city, this is Thy sanctuary and this is Thy
am present to Thee. I beseech. Thy mercy and I inform
the invocation of one afflicted. I seek Thy forgiveness
pleasure.

(6) Then touch the Black Stone by your right hand, k
recite: O God, I have fulfilled Thy trust and my prom
witness of my fulfillment.

FOURTH DUTY TAWAF (Circumbulation) Obser
rules in Tawaf:-

(1) Observe the conditions of prayer in Tawaf.
words be pure from all sorts of uncleanliness and co
private parts. Tawaf is like prayer except that conve
allowed therein. It shall be done with Ihram dress as pr
(2) Then wait at the Black Stone which is the preliminar
circling the Ka'ba. (3) Recite at the start of Tawaf: In th
God, God is greatest. O God, I began this circling afte
faith in Thee, testifying to the truth of Thy Book,
promise with Thee and following the ways of Thy
Muhammad (Peace be on him). After crossing the Bla
recite when you reach the door of the Ka'ba: O God, th
is Thine, this sanctuary is Thine, this safe place is Thin
place is the place of refuge from Hell to Thee. Thus
recitations at every point round the Ka'ba as prescribe
will go round the Ka'ba seven times.

(7) After finishing Tawaf, pray two rak'ats at
Ibrahim following the Prophet and make invocati
Prophet said: He who makes Tawaf of the Ka'ba seven
then prays two rak'ats will get the rewards of setting fre

...Safa and Merwa seven times and recite before doing it: There is no deity but He. There is ... Him. His is the kingdom and His is all praise. ... and taketh life and He is eternal without death. ... His hands and He is powerful over all things. Th... but God. He is single. He has proved true. His pr... His servant and honoured His army and rou... There is no deity but God, being sincere to Hi... though the polytheists dislike it. Then at the ... running, recite: O Lord, forgive and show merc... what Thou knowest. Thou art majestic and honou... our Lord, give us good in this world and good ir... and save us from Hell.

SIXTH DUTY-WAITING AT ARAFA...

The waiting time at Arafat is from noon of the ... the early dawn of the 10th Zil-Haj. After reachin... the following: O God, this is Mina, bestow grace o... hast bestowed grace here on Thy friend and tho... obedient to Thee. Reaching at Arafat, fix your ... there with a great penitent mind and recite inv... supplications as much as possible and seek for... mercy of God.

SEVENTH DUTY OTHER INSTITUTIONS ...

At sun rise the next day, start from Arafa... Muzdalafah and recite the following: O God, this is ... people of different tongues have gathered here seek... necessary things from Thee. Make me one of thos... sought from Thee and Thou hast granted them ... Magrib and Isha together with one Azan and two A... here for one night as it is included within the instit... Next day, start for Mina and reach the place of sto... and throw seven stones there as prescribed. Then ... animal and then shave your head. Then return to ... make Tawaf of the Ka'ba. Then return to Mina again.

take bath, put on Ihram dress and make Ihram from its a
place. When you enter Mecca, go round the Ka'ba sev
reciting the prescribed invocations and run between
Merwa. Then it ends with the shaving of head. After fin
rites of Haj and Umrah, make Tawaf of the Ka'ba sev
before you start for home and seek forgiveness from
express gratefulness for getting opportunity of makin
Umrah.

TENTH DUTY-VISIT TO MEDINAH

The Prophet said: Whose visits my grave after my
met me as it were during my life time. He also said: He
not visit me inspite of having means oppresses me. He
Whose does not come to me except with the object of vi
it is duty of God that I become his intercessor. He als
who wishes to visit Medinah, should send much blessi
the Prophet on his way to Medinah. When the wall an
Medinah fall to his eyes, he will recite: O God, t
sanctuary of Thy Apostle. So make it a shield for savin
Hell and a safe place from punishment and bad accou
you enter Medinah, recite the following: In the name o
upon the religion of the Apostle of God. O Lord, enter
entry and take me out a true taking out and send fo
Thee a strong helper. Then pray two rak'ats after en
mosque and then wait near the face of the Holy Prophet
profuse Darud and blessings on him as prescribed. Th
said: The place between my grave and pulpit is o
gardens of paradise and my pulpit is upon my fountain.

Then visit Jannatul Baqiy, the place of burials of th
and of Hazrats Osman, Hasan Jainal Abedin, Imar
Imam Jafar Sadeq, Hazrat Fatema. Then observe pra
Qubba mosque as the Prophet said: He who comes
house and comes to the mosque of Qubba and says pra
the rewards of an Umrah are written for him. The Prop
He who can die at Medinah should do it, as I sh
intercessor for one who dies at Medinah. Then visit th
the Prophet when leaving Medinah.

(1) The money for expense will be lawful. Han
from trades and commerce and all thoughts wi
round one God and the mind will rest satisfied w
God and its signs. There is in Hadis: In the latter da
will go for Haj but their object will be four. The ru
increase their power, the rich for trade and comm
for begging and the learned for name and fame. Th
be earned but if Haj is performed with these objects
acquired for Haj. It will go out of the limit of Haj, s
one goes as a representative for Haj. The Prophet
admit three persons in paradise for one Haj - on
death-instruction of doing Haj, one who follows th
one who performs it on behalf of his brother. God g
on account of religion but He does not give religion
the world. The Prophet said: He who makes Jihad
God is like the mother of Moses. She took rem
suckling her son. To receive remuneration
representation in like the receipt of remuneration
of Moses and there is no fault in it, but it will n
perform Haj as an agent with the object of getting r
rather to accept remuneration with the object of pe
is legal as the mother of Moses did.

(2) **Don't help the enemies of God by**
properties in trust. Some chief of Mecca and so
Arabia remain busy in keeping the people away fro
Haj. To entruest them with properties is to help op
to save yourselves from their hands and if you ar
better to return home than to help oppressors
innovation.

(3) **Take sufficient money and provision wit**
you may not feel difficulty for charity. Take the mid
expenditure. Save yourself from taking delicious fo
There is no misuse in excessive charity. There is
excessive expense and there is no excessive exp
things. A certain wise man said : To give provisions
Haj is considered as expense in the way of God. Ha
said : To have good provision in journey is honou

Prophet was asked : O Apostle of God, what is an acc
He said : The pilgrimage in which good words are u
food is given.

(4) Give up indecent actions, evil actions, qu
disputes. This is the injunction of the Quran. Indec
mean indecent and useless talks including such
females, talks of intercourse with them as they increa
intercourse. All things which give encouragem
prohibited things are also prohibited. Evil actions
actions which take away from the religion of God. Q
disputes give rise to hatred and envy. Sufiyan said : H
indecent words destroys his Haj. Quarrel is oppose
words and the Prophet termed good words as good de
Don't inflict trouble on anybody and adopt good c
journey discloses the character and conduct of a
therefore named Safa.

(5) It is better to perform Haj by walking
Abdullah-b-Abbas instructed his sons at the time of h
my children, perform Haj by walking on foot, as for e
such a pilgrim there is written 700 rewards out of the
Haram. He was questioned : What are the rewards of H
said : One good deed brings one lac rewards. It is bet
from Mecca to Arafat and from Arafat to Mina. A pe
one in which niyat is taken when one comes out of hi
Ihram and to walk on foot. God says : Make Haj a
perfect for God. Hazrats Omar, Ali and Ibn Masud exp
verse in the above way.

(6) Don't ride without keeping the balance of bur
and keep the things separate if possible. This gives
camel. The Prophet made pilgrimage riding on conv
even he made Tawaf riding, so that the people might
in his action. The Prophet said : Learn your institution

(7) Keep your countenance unsmooth, hairs d
body laden with dust, indifferent to pride and attachm
world, as the Prophet enjoined his followers to re
without beauty and with dishevelled hairs. The Prop

manicure nails. Hazrat Omar sent instructions to
Put on old clothes and habituate yourselves to bear

(8) Show kindness to the riding animals an
anything on them beyond their strength. Sleepi
backs gives them trouble and gives a sense of heavi
The friends of God did not sleep on the backs of
Prophet said : Don't make the backs of your animals
descent from their backs morning and evening is c
as it gives rest to the animals. Abu Darda'a said to hi
time of his death : O camel, don't dispute with n
Lord, as I did not burden you with load beyond y
Once a man said to the sage Ibnul Mobarak : I an
letter of mine with you. You will take it to the de
said : I will ask the owner of the camel about it, as
this camel. Thus he feared to carry it on account of
piety.

(9) Seek nearness of God by sacrificing an an
sacrifice an animal which is strong and strout. I
compulsory, don't eat its meat and if optional, you
meat. God says : 'Whose honour the signs of G
explained by saying to sacrifice stout and strong
ancient people did not press for price of three thing
pilgrimage, setting free of slaves and animals of sac
best of three things is that which is best in pric
valuable to the seller. The object is not the increase i
purify from the guilt of miserliness and to adorn it f
honour as its flesh and blood will not reach God
accept from you God fear. The Prophet was asked :
accepted ? He said : By A'z and Sa'z. To proclaim Ta
is called A'z and to sacrifice a camel is called Sa'z.
said : Nothing is dearer to God on the day of sacrifi
actions of men than the sacrifice of an animal. It will
Resurrection Day with its hoof and horns and its blo
place near God before it falls on the ground. So puri
by sacrifice. There is in Hadis : There is reward for e

(1) To spend with a cheerful mind. Bear wit
sacrifice of the loss that is caused in the matter of p
the occurrence of any calamity, because it is a p
acceptance of Haj. The troubles and calamities on
pilgrimage is like expense in the way of God and the e
dirham at that time is equal to the expense of seve
dirhams. That is the reward of bearing hardships in
Jihad. Nothing is spoiled near God of any troubl
foreborn and every loss which is sustained. It is said
gives up sins and bad company and takes up good co
gives up assembly of useless talks and takes to the as
Zikr, they are the signs of acceptance of Haj.

SIGNIFICANCE OF INTERNAL ACTIONS O

KNOWLEDGE: The first thing of Haj is
everything in connection with Haj. Know. O dear re
you will not be able to reach God till you can co
passions and low desires, restrain yourself
enjoyments and pleasure, make short your nece
work only for the sake of God. For this reason, the
God of yore used to live far away from the localit
and lived in lonely places in caves of mountains a
that their love for God might be deep. God says abo
the Quran : Because there are hermits and t
renounced the work among them and they are
When they began to live contrary to it and gave up
for divine service and mixed with the people to fulfi
desires, God sent the Apostle Muhammad (P. H.) to
the paths of the next world and to call them to the a
Prophets. On being questioned by the religious pe
the life of a hermit, the Prophet said : God gave
thereof Jihad and Takbir in every elevated place
Prophet said : God gave this gift for this people and
as their monkery, honoured the ancient House as
fixed it as the object of desire of the people,
surrounding place pure to show honour to the Ho
Arafat an opening space as the precincts of His

humble spirit. He knows that no house can enc
and no town can cover him and yet he does it
divine service and his allegiance and obedience
this reason, throwing of stones at Mina, running b
and Merwa and other institutions do not c
understading or seem good. But by these acts, full
expressed, The object of the payment of Zakat is
The object of fasting to restrain sexual passion and
is understood. The object of prayer is also underst
satisfactory reason is ostensibly found in the t
stones, running between Safa and Merwa, nor
within understanding. It is however true that true
a separate thing and to serve God means that
conduct himself according to the order of God,
contains any meaning or not. The object of obeyi
nothing but to serve God. It is an act of wisdom to
places where intellect cannot enter and which
comprehend. Servitude to God is expressed fully
understand a thing or not. For this reason, The P
regarding Haj : I consider Haj thus a veritable trut
in reality and slavery of the highest order. He did
with regard to prayer and other divine servi
institutions which cannot be understood by intel
perfect divine services for making the heart pure,
act contrary to nature and to return from habits
servitude and slavery.

DESIRE FOR HAJ: The Ka'ba is the House o
meaning of coming to it is to see God there. He wh
visit the Ka'ba in the world should have his objec
deprived of it. His object should be his look to the cou
God in His permanent abode. This earthly eye has g
to have a glimpse of the Divine light, nor can it bear th
of His light. The light of eye in the next world will be
and will be free from the causes of destruction and
then it will be of for glimpse of the Lord. But one can b
it by not visiting His House. So desire to meet Him w
to the causes of visit without doubt

determination and turn your face towards visitin after giving up comforts and pleasures of home l your mind the honour of the Ka'ba and the exalte Owner. Make your firm determination only for God, from name and fame and make your intention sincer

TO CUT OFF TIE IN HAJ: It means to pay com the oppressed and to make sincere repentance to C sins. Every oppression has got a compensation compensation is due to somebody. Don't hope to and make wasiat to your children in writing and journey as the journey for the next world.

PROVISIONS OF JOURNEY: Seek provision lawful earnings and think that your good de provisions of your next world and these will go w your death. **Regarding conveyance.** Be grateful to C have got a conveyance to carry you and your loads that you are visiting a funeral prayer in the journey next world. The affairs of Haj are like journey to the **Ihram cloth** When you put it on. remember the coff which you will be clothed. As you wear tow unse cloth to go near the House of God and change y putting on fine clothes, so you will not be able to m after your death unless you take clothes contrary to t this world. As there is no stitching of cotton cloth f there is no stitching of Ihram cloth.

STARTING FROM HOME: When you come home, know that you are going on a journey t separating your family and friends. Think then in what is your object, to whom are you going, to me you hope ? You are going to meet the greatest emp that you have surrendered and you have responde this consolation in mind that if you visit the Ka'ba glimpse of its Owner. This is your last object and it v towards that object. Hope in mind to reach the Ka your Haj may be accepted, Don't depend on your goo believe firmly in the mercy of God. If you cannot rea

for Ihram, remember all the great events when you
world up to the Resurrcetion Day. When you r
danger of crossing the way, remember then the
Munkar and Naqir. If you see the ferocious beasts
remember the biting of snakes in graves.

TALBIAH AT MIQAT: Know that Talbiah mea
to the call of God. Remember Him between hope
depend on the mercy of God. Imam Sufiyan Saori sa
Jainal Abedin son of Hazrat Hussain made pilgrima
made Ihram, his face became changed and he had n
say Labbaik. He was asked : Why are you not utteri
He said : I fear lest I may be said : You have no
fortune, When he uttered Labbaik, he suddenly fell i
remained long in that condition. As a result, he coul
Arafat. Abu Solaiman Darani did not utter Labbai
walking a mile. Then he fell down senseles. When
from his swoon, he said : O Ahmad, woe to you, i fe
be said : There is no Labbaik and fortune for you. R
the time when you utter Labbaik the condition of th
the day of congregation.

ENTRY INTO MECCA: Remember at the tim
enter Mecca that you have reached safely in the sac
God and hope from God that you will be safe from
on account of your entry into Mecca. When you look
remember its glory and hope to meet its Owner. Tawa
like prayer. Remember then that your Tawaf is like t
the near angles who are making round the Throne.
that the object of your Tawaf is the Tawaf of your bod
House but its object is the Tawaf of your min
rememberance of God. Know that an honourable T
Tawaf of mind before God. The Ka'ba is the outward
king. He who is not seen by external eye appears the
thing of the spiritual world as body is of the material
is in the unseen world. This visible world leads to
unseen. This is for those for whom God opened this
that the Ka'ba is the exact prototype of the Baitul

KISSING: When you kiss the Black Stone, think
sign of allegiance and kiss His hand. Be firm in your v
are fulfilling your promise. The Prophet said : The Bl
the right hand of God in the World. As a man hands
his brother, so God also handshakes with the people l
the Black Stone.

SAYI BETWEEN SAFA AND MERWA: Sayi bet
two hillocks in expectation of getting His glimpse is ju
goes forward and backward in getting a glimpse of h
Think that Safa is the scale of good deeds and Me
deeds. By running between these two hillocks, think v
scales becomes heavy. The **wait in Arafat.** After seei
concourse of people of different climes and tongue
remember the case of the great congregation on the R
Day that each people will gather there with their
Prophet and each people will except intercession of th
and remain busy to know whether his intercesion wa
or not. When you will remember this, keep your mind
the rememberance of God. **Throwing of stones.** C
command by throwing stones and show sincerely ar
your servitude to God even though it does not co
understanding, because blind obedience of a slave to
gains the love of the master. Then intend to follow th
Abraham who drove away the devil by throwing sto
when the latter wanted to misguide him and not to s
dearest son Ismail in obedience to God's command. Th
of Haj is to obey God's commands without argu
without exercising intellect.

SACRIFICE OF ANIMAL: Sacrifice in a mass s
the people near God. For this reason, the animal f
should be stout and strong. Hope that in lieu of every
sacrificed animal, God will save your every limb fror
The more it is stout and strong, the more you will b
Hell-fire.

VISITING MEDINAH: When your sight will fall
of the city of Medinah, remember that God selected t
His Prophet and took him there. This is the pl

ty and take steps with care an
Prophet said: God will present before me many pe
say: O Muhammad, O Muhammad. I will say: O
my companions. He will say: You don't know w
they have done after you? I will say: Then be off fr
have not followed the Prophet, you will be far a
still you will hope for the mercy of God. When you
mosque, remember that God selected the place f
and the earliest Muslims. Enter it in fear and hop
Qarni entered the mosque of Medina and began
door, he said: This is the grave of the Holy Proph
fell in swoon. When he regained his senses, he sai
of this. I have got no taste in the place where the Pr
buried.

MEETING WITH THE PROPHET: Meet with
alive and that you are standing before him. Don't g
grave as you would not have gone to him if he we
touch his grave and don't kiss it and know that Go
mind, your standing and your salutation. The Prop
appointed an angel in his grave. Whose sends salan
his followers he will take it to him. This has been sa
to that person who will not be present before his gr
it be in case of that man who left his home an
relatives and journeyed in difficult places and hill
visit the Prophet? The Prophet said: If a man sends
me, God will send ten Daruds on him. Then come t
the Apostle of God and think of his standing the
sermons to his followers. When it will be finished, t
your Haj has been accepted or not as He does not
one whom He does not love.

All praise is due to God who showered blessin
servants by sending revealed books and Prophets. T
does not contain any false stories of yore or futu
revelation from the Most High, the Almighty. There
food for reflection for those who are thoughful and th
stories of former nations. By its help, walk on str
becomes easy as the commands and prohibitions were
there in clear terms and the lawful and unlawful th
clear. It is a light and therein there is cure of the diseas
God destroyed those who opposed it. God misguide
seeks knowledge other than that of the Quran. It is a fi
God, clear light and firmest tie. There is everything i
and great. There is no end of its miracle. It is ever fres
to the reciters. It is a guide for the past and future. The
it and warned their classes. They said: We heard a
Quran. It is a guide. We believe in it and did not set up
with our Lord. Those who advised according to it
Those who held it firm, found guidance. Those who act
got salvation. God says: I have revealed it and I wil
preserve it. The modes of preserving the Quran are the
committing it to memory, writting it in papers, to recite
to read it in prayer, to explain it and comment on it.
discussed in four sections.

SECTION 1

EXCELLENCE OF THE QURAN

The Prophet said: If a man thinks that what has bee
others is better than it considered little the dearest thin
He said: Prophets, angels, or anybody else cannot
intercessors in rank than the Quran. He said: If the Qur
within skin, burning fire will not go near t, nor tou
Prophet said: Recitation of the Quran is the best divine
my followers. He said: God recited chapter Toaha and
thousand years before creation. When the angels hea
they said: How fortunate are they on whom they will be
How fortunate are those who commit them to memo

rewards than those who express gratefulness.
persons will stand in the mountain of musk on th
Day. They will have no fear and will render no
they will be free from the wants of men - (1) He
Quran for pleasure of God, (2) He who becomes
people who remain satisfied with him. The Pr
reciter of the Quran belongs to the family of G
sincere servant. He said: Rust falls on heart as it fal
Prophet was asked: O Messenger of God, how c
removed? He said: By reciting the Quran and by
death. The Prophet said: God hears the recitation
more attentively than the master of a singing girl.

Wise saying: Hazrat Abu Omarah Baheli sa
Quran. This hanging book will not deceive you.
punish one who commits it to memory. Hazrat Ib
When you wish to acquire knowledge select the Qu
embodiment of the knowledge of the previou
generations. He said quoting the saying of the Pro
get ten rewards in lieu of each word of it. Beware, I
that 'Alef, Lam and Mim' is a word but Alef is a w
word and Mim is a word. He said: Let nobody ar
anything about himself except the Quran. If he lo
and remains satisfied with it, he loves God and His
he disrespects the Quran, he disrespects God and
Hazrat Amr-b-A's said: Every verse of the Quran
Paradise and a light in your house. He said: He w
Quran opens as it were the door of Prophethood by
but no revelation will come to him. Hazrat Abu H
The provision of the inmates of a house in which
recited increases, their good becomes more, a
present there and the devil goes out of it. The pr
inmates of a house in which the Quran is not rec
straitened, their welfare diminishes, angels go out
devil comes in. Imam Ahmad-b-Hambal said: I
dream and asked him: O God, for what thing one c
to Thee! He said: O Ahmad, by means of My Kalam
asked Him: O Lord, by means of its understandin

with those who hold such talks. He should not forget
as others do. Imam Sufiyan Saori said: When a man
Quran, an angel kisses on his forehead. Amr-b-Maimun
man reads one hundred verses of the Quran after
prayer, God will give him rewards of the actio
inhabitants of the world. Once Khalid-b-Oqbah ca
Prophet and said: Read out to me the Quran. He read o
God enjoins you to do justice and good. He said to the
Recite again. He read it again and then said: By God, the
is sweetness, heightness, its lower portion has got
upper has got fruits and it is not the words of a ma
Hasan Basri said: By God, there is no greater wealth
Quran and there is no want after the Quran. Fuzail said
recites the last portion of chapter Hashr and dies on tha
seal of martyrdom is imprinted on him. If he reads
evening and dies in that night, the seal of mart
imprinted on him. Hazrat Ali said: Three things inc
power of memory and removes scum, tooth- stick,
recitation of the Quran.

PUNISHMENT FOR HEEDLESS RECITATIO

Hazrat Anas said: There are some men who recite t
but ______ them. Abu Solaiman Darani said: The ange
will arrest those who commit the Quran to memory bu
disobedient to God. Hazrat Ibn Masud said: Th
committed the Quran to memory should get acquainted
night when the people remain asleep and should be so
the people commit sins and make enjoyments during
They will weep when the people will laugh, they wil
silent when the people will hold useless talks. The Prop
Recite the Quran till it prohibits you to do evil deeds. If i
prohibit you, it will not be considered as your recita
Prophet said: He who knows the unlawful things of the
lawful does not believe in the Quran. Hazrat Ibn Masud
Quran was revealed to you for doing actions. So trans
recitation into action. There are men among you who
Quran from first to last and do not omit a single word t
but they donot translate it into action. There is in the To

reading it and how you have followed its co
prohibitions. But you have turned your face fr
servant, have you considered it more mean than
letter? I am present to you. I am speaking with you
turned your mind from Me. Have I become more
than your friend?

SECTION 2

EXTERNAL RULES OF RECITING THE Q

There are ten external rules for the recitation of t

(1) After ablution, face the Ka'ba without sho
sitting with head downwards just like the sitting
before his teacher. The best way of Quran reading
standing in a mosque. God says: They remember G
sitting and lying on their sides and ponder over th
the heaven and earth. In this verse, every condition
in order of excellence-first standing, then sitting ar
state. Hazrat Ali said: If a man recites a portion of
prayer standing, one hundred rewards are writter
every word. If a man recites a portion of the Qur
prayer, fifty rewards are written for him for every w
reads the Quran outside the prayer with ablution,
rewards are written for him for every word. If a m
Quran without ablution, ten rewards are written
every word. Hazrat Abu Zarr Geffari said: To
prostration at day time and to pray long at night are b

(2) **THE QUANTITY OF QURAN RECITING**
different rules for the readers about the quan
recitations of the Quran. Some finish the whole Qu
and a night, some twice, some thrice and some once
The best way is what the Prophet said in this Had
finishes the Quran within less time than three days
the knowledge of the rules of religion as hasty rea
clearly be recited. Hazrat Ayesha said of a man who

were Hzrats Osman, Zaid- b-Sabet, Ibn Masud, Obai
others. So there are several modes of finishing the Qu
in a day and a night, (2) once in a month, (3) once in
seven equal portions a day.

The Quran was first free from I'rab or dots abov
Hazrat Hasan Basari said: There is no harm in giving
Quran. It is commendable to read the Quran slowly.
the Quran reading is to ponder and there are fixed pl
for slow-reading. The Prophet explained every wor
sentence separately. Hazrat Ibn Abbas said: I pr
chapter Baqr and chapter Imran slowly and to po
them than to read them hurriedly.

Weeping at the time of recitation of the Qu
commendable, as the Prophet said: Recite the Quran
you cannot weep, assume weeping attitude. The P
He who does not read the Quran with sweet tone
Saleh Marbi said: I recited the Quran in dream
Prophet. He said: O Saleh, where is your weeping in
Quran? Hazrat Ibn Abbas said: When you read t
prostration, don't prostrate soon till you weep. If the
one of you do not shed bears, let him weep by his hear
of weeping by force is to bring sorrows to the mind.
bring sorrows to the mind can also bring weeping.
said: The Quran has been revealed for sorrow. When
be in a sorrowful mode. The mode of bringing so
ponder over the words of warnings and punishm
Quran. Fulfil your duty to every verse. If you read t
prostration, prostrate. If you hear the verse from and
prostration but do it not without ablution. There a
prostrations in the Quran. Prostration is perfect whe
recited therein. God says: Fall down in prostration
the praise of your Lord. There are conditions of pros
the conditions of prayer to cover private parts, to face
to have the body and cloth pure. Recite Takbir for p
then fall in prostration, then raise up your head with
then return salam. A follower will follow the
prostration without reciting the Quran.

and a mercy. O God, remind me what I ha
therefrom, teach me what I do not know therefr
me provision of reading it day and night and m
for me. O Lord of the universe.

TO RECITE THE QURAN WITH SOUND: Re
with such sound as you may hear it. The meaning
that you will hear yourself what is recited. Reac
sound in prayer as you yourself may hear it. If you
your prayer will not be valid. The Prophet said: As
brings more reward than open charity, so secret Q
brings more reward than open Quran reading w
another narration: Reading the Quran with soun
charity and silent Quran reading is like secret chari
Hadis that the reward of a secret deed is seventy tin
that of an open deed. The Prophet said: What gives
a good provision and secret Zikr is the best Zikr.

There is in Hadis: don't recite the Quran with
between sun-set and night prayers. The Prophet he
of his companions reciting the Quran with loud v
prayer and considered it right. The Prophet said:
stands to pray Isha (night prayer), let him read his Q
as the angels and the inmates of the house hear Q
and pray for him in lieu of his prayer. The Prophet
companions in different conditions. When passing
he heard him reading silently and asked him about i
with whom I speak hears it. While passing by Haz
heard him reciting the Quran with loud voice. H
about it and he said: I am waking up the heed
sleeping men and driving the devil. The Prophet pa
and found him reading some verses silently and
sound. On being asked, he said: I am mixing good
good verses. The Prophet said: Each one of you has
other words, he who fears show should read it si
reading awakens the mind and centres the thoughts
It is better to recite the Quran by seeing it as to look
is also worship.

waiting one night for Ayesha as she was late in co
Prophet asked her: Who prevented you from coming?
Prophet of God, I was hearing the Quran-reading
never heard such a sweet voice. The Prophet came
heard his recitation for a long time and said: The n
man is Salem, the slave of Abu Hurairah. All praise is
who created such a man among my followers. One
Prophet heard the Quran- reading of Hazrat Ibn M
Hazrat Abu Bakr and Omar and there they remain
time. Then the Prophet said: If anybody wishes the
read with sweet voice and slowly, let him
Quran-reading of Ibn Omme Abd.

The Prophet said to Ibn Masud: Read out the Q
He said: O Prophet of God, I am reading it has been
you. The Prophet said: I wish to hear it from you. W
reading the Quran before him, the eyes of the Proph
shed tears. The Prophet said after hearing the Quran
Abu Musa; This voice has been given to him from the
of David. Hazrat Abu Musa said on hearing it: O Prop
if I had known that you would hear it, I would hav
sweeter voice. When the companions of the Proph
together, they told one another to recite the Quran. H
once asked Abu Musa: Remember our Lord. He begar
Quran before him. When the prayer time came, Hazra
reminded of the prayer to which he said: Are we not
of prayer? There is hint in this verse of God: God's ren
is greatest. The Prophet said: If a man hears a ver
Book, there will be a light for him on the Resurrection
is in Hadis that ten rewards are written for him.

SECTION 3

INTERNAL RULES OF THE QURAN-READ

There are ten internation rules of reciting the Q
realise the superiority and excellence of the Quran. G
self-existent attribute and mixed with His bei
expressed that attribute in human forms and words

heaven and earth could not stand to hear His w
things between them would have been smashed to p
had not made Moses patient and steady, he cou
remained without falling into swoon after hearing
the mountain has no power to remain steady being a
His Brilliance. For this reason, a friend of God said :
of God kept in the Guarded Tablet is higher than t
Kaf. If all the angels try to made a word short, they a
do it till the guard of the Guarded Tablet lifts it up a
short by order of God. This is not because of the st
words but the Glorious God made it fit for human
with words. A wise man said : We saw in case of hu
that when they wish to make their domestic animal
something, they mix some of their words with some
words of the animal and create some language
nature. It can under-stand it by instinct and act a
Similar is the case with men. Though they are
understand the perfectness, dignity, beauty and s
God's words, the Prophet made them understand
manner as man conducts his animal by a strange la
thoughts of the Quran were stated with such words t
understand the wisdom of the Quran, as a lower
understand the thought of men by their hints and voi
meaning of wisdom lies concealed in these words an
still it is honoured on account of its meaning Wo
bodies of wisdom and their meaning is the soul of w
voice is their life.

As human body is honoured for its internal soul, s
of wisdom is honoured for its voice The word of Go
has got high rank. It is just,judge and dear witness It
prohibits There is no such strength of a void thing A
unable to stand before the brilliant rays of the sun, s
unable to stand before the words of wisdom of the Qu
sight is unable to stand before the scorching rays of th
man has got no power to enter into the deepest recess
He takes so much rays of the sun as he can see and
necessary things In short, the word of God is like

its help the paths of journey are seen. The word of
Quran is an invaluable treasure or an ever lasting d
which prevents death or it is such a medicine for a dis
leaves no ailment if it is taken.

(2) Honour the Quran containing divine word At
reciting the Quran, realise in a beautiful manner divin
think that what you recite is is not human words. God s
shall touch it except the pure ones. As the external
preserved from touch of impure hands, so its secret m
wisdom are shut up from the internal mind if it is no
all impurities and not illuminated by the light of h
gravity. As the pages of the Quran cannot be touche
body, so every tongue can not utter the words of the
every heart cannot grasp its meaning. When Hazrat
son of Abu Jahl opened the Quran, he fainted and said
word of my Lord, To honour His word is to honour H
is not honoured till His attributed and the myster
creation are not pondered over, till he knows that
Creator of all things in Heaven and earth, and that He
Provision.

(3) To recites the Quran attentively after giving up
ideas. God says : O Ihya, hold fast by God's Book. It me
should follow the Book with industry and perseveran
remains busy in an enjoyment does not think of any oth

(4) To think about the Quran. Thinking comes after
For this reason it should be read slowly as slow read
thinking possible. Hazrat Ali said: There is no good in
service in which there is no knowledge of religion. I
said that once the Prophet read 'In the name of
Compassionate, the Most Merciful' twenty times thin
its meaning. Hazrat Abu Zarr said : The Prophet pray
one night. He recited the same verse again and again. T
If Thou punisheth them, they are merely Thy serva
Thou forgiveth them, Thou art Forgiving,
Sayeed-b-Jubair once read the following verse r
standing in prayer : O the guilty, be separate to-
Solaiman Darani said : I stood in prayer in four or

meaning of every verse. Therein there are the d
God's attributes, His wonderful creations, t
Prophets, the fate of the liars and how they were
the descriptions of Paradise and Hell.

GOD'S ATTRIBUTES: God says: There is
compared to Him. He is seeing, hearing. He says th
Almighty, Guardian, Merciful, Compassinate, a
Think of the meaning and significance of these n
them, there are inner meaning, and none but th
people can understand them. Hinting at this Hazra
Prophet did not inform me of any secret thing w
disclosed to men. The real thing is that God ha
people to understand them and they remain
understing them. Hazrat Ibn Masud said : He w
acquire the knowledge of the previous and fu
should seek it in the Quran.

HIS ACTIONS: God says : He created the hea
and other things. One who recites the Quran should
His attributes and His glory. He who can recognise
it in everything as all things come from Him and r
and everything is founded on truth for Him and fo
who does not see it in every visible thing cannot re
He who can know Him knows that everything be
void and everything except He with be meeting wil
If he sees his being due to the existence of God, he w
has come from God and with His power. If he walks
servitude, he will exist and if he walks freely he w
This is the root of spiritual insight. He should ther
over these verses : Don't you look at what you sa
look at what you throw semen ? Don't you look at t
drink ? Don't you look at the fire you enkindle ? So t
lines at the water, fire crops and semen. Ponder over
with which a man is created. It is only a drop of seme
different compositions-bones, flesh, veins, head,
liver, heart etc. Then all honourable attributes have
in it-power of hearing, power of seeing, wisdom, po
Then it has been given attributes like anger, sexual p

were given wonderful qualities for which they were
Some of them were murdered and attributed falsehoo
the condition of the liars like the A'd, Samud, etc. Thi
rejecters of truth were punished and take advice fron
There is no such new or old think which is not in the Q
says : If the sea were ink to describe the attributes of
would become dry before it described the attributes o
For this reason, Hazrat Ali said : If I wish, I can lo
camels with Tafsir of the chapter Fateha. The substan
has been said is that care should be taken to unde
interpret the Quran.

(6) To be free from the impediments of und
Majority of the people do not understand the mea
Quran. The reason is that the devil closed the door of
for which they are deprived of the secret meanings of
The Prophet said : If the devil would not have roam
hearts of men, they could have seen the mysteries of
world. The real meaning of the Quran appertains to
world. The thing which is outside the grasp of the fiv
cannot be grasped except by the light of sharp insigh
to the unseen world. Similar is the case with the me
Quran.

FOUR IMPEDIMENTS OF UNDERSTAND THE QURAN

(1) To remain busy in extracting words from
words The devil works in this matter. He keeps at
every Quran reader to keep him away from under
meaning. He recites the words repeatedly and yet he
that he has not pronounced it correctly and rightly.
all his thoughts are centered round the pronunciatio
How can the meaning of the Quran come to h
circumstances ?

(2) The believe the sects blindly. The Quran-re
the mazhabs or sects and follows the opinions he
others. He believes them without ascertaining
otherwise of the opinion of the sects and follow ther

becomes as it were a screen. He understands l
opinion of his sect.

(3) To commit a sin repeatedly or to be prou
immerged in worldly passions. They are like dus
and screen to radiant star of truth. It is a great scree
greater is passion and greed amassed in mind, the
screen over the mind, and the lighter is the worl
mind, the greater is the light of understanding.
mirror and greed and passion are like dusts in n
reason, the Prophet said : When my followers will
wealth as great, fear of Islam will disappear from
When they will give up enjoinging good and forb
they will be deprived of the blessings of revel
explained it by saying that they will be
understanding the meaning of the Quran. God mad
of the acceptance of Tauba on understanding and
God says : This is deep insight and reminder for e
servant. God says : None but a repentant man rem
says : Only the wise remember.

(4) To accept open meaning and to believe tha
inner meaning except external meaning of the Qura
Abbas, Muzahed and other companions said t
provision for explaining it according to individual
anybody explains it according to his opinion, let h
abode in Hell fire." This is a great obstacl
understanding whom God gives it. If open meaning
then there arises difference therein.

(5) To give speciality to every verse, in other w
speciality to every call of the Quran. If you hear com
prohibitions of the Quran, think thus : This comma
given to me and this prohibition has been directed ag
you hear any warning, consider that it has come about
you hear the stories of the Prophets and early persons
it is not merely a story for your information but you a
take lessons from it and to take what is necessary
There is surely some benefit for the Prophet and for hi

How will you not be able to do it when the Quran revealed only for the Prophet alone but it is a medici diseases, guide for all, blessing for all light for th universe. So God has directed all men to get blessing by of the Quran God says : Remember the blessing of God c and what has been revealed to you all from the Book and with which you admonish them. God says : I have revea you all such a Quran in which there are descriptions Don't you then mind it?

God says : I have revealed the Reminder to you that explain to the people what has been revealed upon th says : Follow the best out of what has been revealed to your Lord. This is a guide for the people, a guide and a those who believe firmly. God says : The Quran is explai people, a guide for its followers and an admonisher. verses, all people have been addressed and not a partic The readers of the Quran are also among them. For thi their object will be as God says : This Quran has been re me that I may warn you there with and those to whom i Mohammad-b-Ka'ab said : He who reads the Quran spe God as it were. A certain learned man said : This Qu embodiment of some letters which have come to us promise, so that we may understand them in prayer, so may ponder over them in loneliness and admit then religious affairs and sunnat which is followed. Malek said : The Quran is the fountain of a believer just as ra fountain of earth. God says : It is a cure and a blessin believer and it increase nothing but loss to the oppressor

(8) Mind influenced by reading

As there are different verses, so different thoughts sh in your mind. You should have change of condition and according to the meaning of each verse. So in your mi should be feelings of sorrows, fear, hope etc. You sho forgiveness and blessings attached with some verses an man tries to get it as God says : I am forgiving to on

advice one another with truth and for patience. F
four conditions even in this verse. God says : Goc
near those who do good to the people. Sufiyan S.
God, if a man reads the Quran in the morning and l
it, his sorrows increase, his happiness decreases
increase and his comforts decrease. The Prophet sa
Masud : Recite the Quran to men. He said : I bega
chapter 'Women'. When I reached this verse : H
when I shall bring every people with a witness and
witness over them ? I saw that his eyes were shedd
said to me : This is sufficient now. Seeing this condit
became filled up with fear.

Those were God-fearing people who used to fai
heard some verse of the Quran and even some of th
instantaneous death. God says : How many signs th
heaven and earth which pass by them but they tu
from them. A wise man said : Whose recites the Qu
not imbue himself with that idea. God says to
connection have you got with My word ? You have
face from me. The sinner who reads the Quran repe
man who reads the letter of the king repeatedly. The
order to him for making his reign firm but he rem
recite it and thinks that to read the letter is sufficien
not read the letter and acts contrary to the order of
order is hated and he becomes an object of wrath of
who acts contrary to the commands of the Qur
according to this verse : They threw it behind the
small price in lieu of it. How bad is that which they pu

The Prophet said: Recite the Quran till you pay at
and till the skin of your body is alright. Close it
condition does not remain. God says : When God is
them, their hearts become soft and when the verses a
to them, their faith increases and they rely over thei
Prophet said : The sweetent voice in reciting the Qura
man who fears God when he makes it recitation. T
said. The Quran is not heard from anybody so sw

They moved their tongue very little as the Quran recit
action are fit to receive rebuke according to the follov
If a man turns away from My remembrance, there
provision for him and he will be raised up bli
Resurrection Day. This verse is also applicable to hi
verse came to you but you forgot it. You will be forgo
in a similar manner.

(9) **To raise up mind.** Raise up your mind by r
Quran so much that you are hearing the words of God
three excellences in reciting the Quran. The lowest e
that a man should think that he recites the Quran stan
God and that He sees and hears his recitation. At th
should invoke and pray. Secondly your mind will bea
the time of reciting the Quran that God sees you
speaking secretly with you. You should apply your ful
and be careful of its understanding. Thirdly, you will
the recitation of the Quran and His attributes.

The reciter who is outside these three things gets
the heedless. Imam Jafar Saleq said with regard to t
rank : By God, God disclosed His light for His serv
words but they do not see it. He once fell in swoon
When he regained his senses, he said : I was repeate
the verse of the Quran in my heart and I then heard i
from its author. My body could not stand at His glory.
is rasied high, one can get sweetness in invocatio
Osman and Huzaifah said : If the mind becomes pure
rest satisfied only with the recitation of the Quran. The
Bonani said : I bore hardships for 20 years and have be
His gifts for the last 20 years. One can become fit for th
account of his sight of the author of words : Flee tow
Another verse. Don't set up partner with God.' He wh
see Him in his every action, sees someone else and he
to anything besides God sees towards secret Shirk. To s
in any action except God is sincere Tauhid.

(10) To be free from ones own strength and ability
see towards himself with the eye of pleasure and pur

infidelity.

SECTION 4

TO INTERPRET THE QURAN ACCORDI INDIVIDUAL OPINION

The Prophet said : If a man explains the Quran his opinion, let him, seek his abode in Hell'. Thelear explain it according to its literal meaning accuse their explanation. They explain the verse of the Qu Abbas or other companions did not make. The spiri Hadis is that the Quran should be interpreted acc sayings and doings of the Prophet. Difference aris believed that there is no meaning of the Quran ex meaning. The meaning of the Quran is wide to the Ali said : God has given His servant the understa Quran. If it is not without the Tafsirs of the early s the meaning of this understanding ? The Prophet sa surely for the Quran open meaning, secret meanin different steps. Hazrat Ali said : If I wish, I can camels with Tafsir of the chapter Fateha' What is it m

Hazrat Abu Darda'a said: Nobody can be F accepts the Quran in different forms. A certain learne There are sixty meanings of every verse Another said : The Quran is the embodinent of 77,200 learni word is a learning and it is increased four times. Eve got its external and internal meanings and has got and highest steps. The Prophet once recited 'Bismil times. For what purpose was it nead repeatedly ex inner meaning ? Hazrat Ibn Masud said : If a man de knowledge of the earlier and future peoples, he sho over the Quran. It is not acquired by only external Quran speaks of His glory and might which are Therefore the explanations of the Quran are unlimited

The Prophet said: Read the Quran and sea unknown matters. The Prophet said about Hazrat A

it contains the stroires of your predecessors and succe decisions about what you differ. Whose opposes t among the transfressors, God punishes him. Who learning other than the Quran, God misguides him as is the firmest tie, open light and benefiting medicine. I holds it firm, it protects him. If one follows it, it g salvation. There is no cutting of the miracles of the Qu does not become old for repeated readings. When th told Huzaifa of different sects and differences, he aske Prophet of God, if I get that time, what do you order me said : Learn the Book of God and act upon it, as there is in it. Hazrat Ali said : He who understands the Quran ac the learnings together. There is hint in this that th contains all the learnings. The Quran says : He who given wisdom has been given abundant good. Hazrat I explained this word wisdom as the knowledge of the Qu says : I gave Soloman knowledge, wisdom and learni has been given to him was termed as wisdom and lear speciality which has been given to him is learning and it given to him before wisdom.

Regarding the external meaning of the Quran, innumerable sayings of the Prophet. The Prophet said interprets the Quran according to his own opinion sho his abode in Hell Thus he prohibited individual interp according to his own opinion. Hazrat Abu Bakr sa interpret the Quran according to my opinion what w give me protection and what sky will give me shad prohibition has got two objects. The first object is to li Hadis and Tafsir, not to discover new meanings and to independent thinking. The second object is other than th object is that a man cannot interpret the Quran except ac to the standard Tafsirs, it is void for the reasons given bel

(1) One condition of interpretation is that it should r the interpretation of the Prophet. If it is accepted. Tafsi Abbas and Ibn Masud cannot be accepted as they h opinion also therein.

meanings by applying their intellect. Even th
interpretations of the abbreviated words at the b
chapter. So how can it be said that they interpre
hearing every thing from the Prophet?

(3) The Prophet prayed for Ibn Abbas by sayin
him knowledge in theology and give him
interpretation. What is then the meaning of his spe
him if interpretation cannot come except from his s

(4) 'Those who discover meaning by their int
certainly'- in this verse, to discover meanings b
intellect by the learned men has been spoken of.
open meanings is different from what is heard.
regarding the interpretation of the Quran is op
verse. So it appears that it is incorrect to impose
Tafsir only in all interpretations and it is lawful to
meaning of the Quran according to the limit
intelligence and intellect.

There are however two reasons for the p
interpreting the Quran according to one's opinion.
that a man has got his own individual opinion w
every matter and actually he is inclined to that opi
interprets the Quran according to his wish and desi
own end. For this reason he thinks that his int
correct and lawful. He recites the Quranic verses t
opinion. Thus he decries his adversary and he kno
not real meaning. This is interpretation according
misguided opinion. The Prophet said : Eat pre-d
there is blessing in it. They interpret it as Zikr in
meaning tiffin. The Quran says: Go to Pharao
transgressed the limit. They interpret the word 'Phara

(2) To discover the meanings of those verses
understandable and short without Hadis and Tafsi
not expert in external meanings and discovers th
only by intellect commit many mistakes. He belong

in its external meanings is like a man who claims to hav
the interior of a house without first approaching its doo
man who claims to have understood the object of a Tur
understanding his language. To learn open meanin
learning a language. In Tafsir, there is explanatio
internal meanings. For instance, God says : I gave to the
Samud a she-camel as open sign but they made oppr
account of it. Here the word 'sign' is omitted. He will in
openly by saying that the she camel had power of sigh
not blind. God says : On account of their infidelity, dri
was given to their hearts. In other words, they tho
worship of calf as dear on account of their indfidelity
think 'dear' has been omitted. God says : I gave you to ta
on the taste of death. In other words: I gave you th
severity of punishment of life and of death. T
'punishment' has been omitted in this verse. God says
city where we were and the mountain to which we proc
other words. Ask the inhabitants of the town and the m
The word 'inhabitants' have been omitted. God say
become heavy in heavens and earth. In other words: It
made secret for the inhabitants of the heavens and earth
: You make your provision such as if you are telling lies
words : You express gratefulness for your provision. Go
have revealed it in the Blessed night. In other word
revealed the Quran in the Blessed night. God says : Till
covered with screen. 'It' means here sun. God says : Pe
Al Yasin. The latter word means Elias.

The word 'Qareen' has got different meanings.
angel in this verse : His companion (angel) said : He wh
me is a rebel. It means the devil in this verse : His co
(devil) said : O our Lord, I have not misguided him. Simi
word "Ummat" has got different meanings in the Quran.
a group of men in this verse : He saw a party of men to g
of water. It means the followers of a Prophet in this v
belong to the followers of Muhammad (P.H.). It m
possessor of all virtues in this verse : Abraham was pos

verse does not disclose when it was revealed, day
the next verse says : I revealed it in a blessed night
speaks of revelation by night. Then this verse v
revealed it in the blessed night.

Then to take internal meaning of a verse
sufficient. God says : You have not shot arrows
arrows but God shot arrows. The external m
sentence is clear, but its internal meaning is one s
therein the meanings of both throwing arrows an
arrows which are contradictory to each other. So
of the reason of throwing is, essential. The reasor
said that you did not throw arrows but God thre
the following verse : Fight with them God wil
through your hands. This lies in the deep oce
knowledge. Firstly, know that the action of a man
his strength and that strength is tied up with the
Every verse of the Quran similarly has got a secre
clear to those whose hearts are clear of impuriti
and ideas. So open Tafsirs are not sufficient for
the internal meanings of verses. These internal me
opposed to the external meanings. God knows best

God says : Remember Me, I will remember you. He
His servants to pray and to invoke by this verse : Invoke
respond to you. So the religious, sinners, near and dist
should pray to God for fulfillment of their desires. He sa
near. I respond to the invocation of one who invokes Me.
is nothing better than God's Zikr and invocations to H
will be discussed in five sections.

SECTION 1

EXCELLENCE OF ZIKR

God says : Remember Me. I shall remember you. T
Sabet Bonani said : I know when my Lord remembers
people asked him How do you know ? He said : He rem
me when I remember Him. God says: Rem,ember God to
He says : When you return from Arafat, remember G
Masharui Haram and remember Him as God has giv
guidance. God says : When you finish the institutions
remember God more than you remember your parent
time. God says : They are wise who remember God s
sitting and lying on a side. God says : When you finish
remember God standing, sitting, and lying on your sides
Ibn Abbas said : Remember God day and night, on la
water, in jounery and habitation, in solvency and want, i
and disease, openly and secretly. God says rebuk
hypocrites : They remember God very little. God
Remember your Lord in your heart with humility and
silently morning and evening and be not of the heedle
says : Zikr of God is the highest. Hazrat Ibn Abbas said
for two reasons. One reason is that God's remembrance
better than your remembrance of God. Another reason
God's remembrance is better than all other divine service

HADIS: This Prophet said : One engaged in the Zikr
among the heedless is like a living tree in the midst of d
He said : One busy in Zikr in the midst of the heedless
warrior in the way of God in the midst of those soldiers
away. The Prophet said : God says : I remain with a serva
remembers Me and moves his lips for Me. There is no a

salvation only when it is cut to pieces owing to
your sword and then it is again cut to pieces owin
by your sword. The Prophet said : If anybody wis
garden of paradise, let him remember God much.
Which action is best ? He said : Your meeting wi
condition of your tongue being saturated with Zi
Prophet said : Saturate your tongue with the
morning and evening, you will have no sin
evening. He said : God's Zikr morning and evenin
attack with sword in the way of God and giv
charity. The Prophet said : God says : Whe
remembers Me silently, I remember Him siler
remembers Me among the people, I remember
party better than them. When he comes to Me
advance to him a cubit. When he comes to Me a cul
two cubits. When he comes to Me on foot, I go to h
Prophet said : On the day when there will be no sh
shade of God, God will give shade under His
persons-one who remembers God sincerely and
fear of God etc. The Prophet said : Shall I not inf
action dearest to God, greatest to your Lord, hi
better fruitful than charity of your gold and si
striking with sword the necks of the enemies o
strike on you necks ? They said : O Messenger of G
He said : Constant remembrance of God. The Prop
says : If a man refrains from invoking Me b
remaining busy with my remembrance I give hi
those who invoke Me.

Wise sayings. The sage Fuzail said : We have l
that if a man makes God's Zikr one hour after the m
and one hour after the Asr prayer, it expiates all h
man said : God says : If I see My Zikr prevailing in
man, I take the administration of his affairs and
companion, adviser and friend. Hasan Basari said :
kinds—(1) God's Zikr in your mind and (2) better
remember God at the time of commission of an un
Some said that every soul will come out of the
except one which remembers God. Muaz-b-Jab

The Prophet said : If a party of men are engaged in
God, the angels surround them, mercy encompasses
He remembers them before His near angels. The Propl
a party of men makes Zikr of God for pleasure
proclaimer proclaims from heaven : Your sins have bee
and you have been given virtues in lieu of your sins. T
said : If a party of men make no Zikr of God sitting to
send no blessing on the Prophet, they will be repent
Resurrection Day. Prophet David said : O my Lord, wh
me joining the heedless after giving up the assembly
God, break my feet under their feet, as it will be a gif
me, The Prophet said : An assembly of virtue of th
expiate two thousand assemblies of sin. Hazrat Ab
said : As you see the stars, so the inmates of heaven see
the inmates of the world wherein God is rem
Sufiyan-b-Aynah said : When a party of men gather to
remember God, the devil and the world become se
them. The devil says to the world : Don't you see wh
doing"? The world says : Leave them as when t
separate from one another, I will take them to you ca
necks. Hazrat Abu Huraiah said that he went one d
market and said : I see you here, but the properties
Prophet are being distributed inthe mosque. The Peo
the mosque but saw no distribution of any property
went to Abu Hurairah and said : O Abu Hurairah,
distribution of property in the mosque. He asked :
have you seen ? They said : We found a party of men
of God and reciting the Quran. He said : This is the he
Prophet. The Prophet said : Some angels of God
world and write down additional record of deeds.
party of believers making Zikr of God, they proclaim
your actions. They come with their actions and the
towards the heaven. God says : What action of My s
you seen ? They say : We saw them praising 'Thre
Thee and declaring Thy purity. God says : Do they s
say : No. God says : If they could have seen Me, ho
They said : If they could have seen Thee they would

seek. They say : Paradise. God says : How will it b
seen it ? They say : If they has seen it, they would ha
more. God says : I bear witness before you that I h
them. They say : A certain man did not come to th
object except for his own personal needs. God say
such party whose companion will not be unfortunat

EXCELLENCE OF TAHLIL

The Prophet said: What I said first and also my
prophets is this—'there is no deity but God. He is On
partner for Him. The Prophet said : He who recites
hundred times 'There is no deity but God, the singl
partner for Him, kingdom is His and all praise is H
powerful over all things", the rewards of setting fre
are written for him, one hundred rewards are w
record of deeds and one hundred sins are wiped o
and he remains safe from the machinations of the d
day up to night. He who does more than this, his
more and nobody acts more virtuous act than it. The P
: He who makes ablution and reads this Doa after looki
heaven—"Ibear witness that there is no deity but
single, there is no partner for Him and I bear w
Muhammad is His servant and apostle", the doors of P
opened up for him and he enters it by whichever do
The Prophet said : Those who utter—"There is no dei
there will be no loneliness for them in their grave o
resurrection from the grave. I am seeing them as it
they utter it loudly, their heads are emerging from ear
are uttering 'all praise is due to God who removed so
us. Our Lord is forgiving, acceptor of gratefulness.' T
said : O Abu Hurairah, the virtues which you do will
on the Resurrection Day, but the attestation of 'There
but God' will not be weighed, because if it is weighe
and the seven heavens and seven earths and what is i
are placed in another scale, the scale of "There is n
God" will be heavier. The Prophet said : If anybody c

What are the rewards for a man who is alive ? The Pro
He who utters with sincere heart—'There is no deity
will enter Paradise. The Prophet said : Everyone am
will enter Paradise except one who denies it and tur
from God like the turning of the face of a she-came
asked : O Prophet of God, who denies and turns his
God? He said : That person who does not utter 'There
but God'. Utter much "There is no deity but Go
hindrance comes between you and it, as it is a word
word of sincerity, word of God fear, word of puri
towards truth and the foundations of Paradise. God say
any reward for doing (Ihsan) good except good ? It i
Ihsan of this world is—'There is no deity but God' and
of the next world is Paradise. God says : Those who do
get good reward and still more. The Prophet said : If a r
ten time—"There is no deity but God'. He is single, t
partner for Him, the kingdom is His and praise is His
powerful over all things." the reward of setting free
written for him. The Prophet said : If a man utters
hundred times the above mentioned Doa, nobody will
go before him and nobody will catch him after him e
who does actions better than those of his. The Prophet
man goes to the market and utters 'There is no deity bu
is single, there is no partner for Him, His is the kingdo
is all praise, He gives life and takes life, He is pow
everything"—God writes for him one lac virtues, forgiv
sins and builds for him a house in Paradise. The Prophe
who utter the aforesaid Doa ten times, will get the r
setting free four slaves belonging to the dynasty of Haz
The Prophet said : He who wakes up at night and
following Doa, is forgiven of his sins and if he p
abulution, his prayer is accepted—"There is no deity bu
is single, there is no partner for Him, knogdom is His
His, and He is powerful over all things. Glory be to
praise is due to God, there is no deity but God, God is
there is no might or strength except in God, the great, th
O God forgive me."

The Prophet said: If a man utters at the end o
'Sobhan Allah' thirty three times, 'Alham do Lillah
times and 'Allaho Akbar' thirty three times and th
"There is no deity but God, he is single, there is n
Him, kingdom is His, all praise is His, and He is pow
things" all his sins are forgiven even thou
innumerable like foams in a sea. (2) The Prophet s
utters everydays one hundred times 'Glory be to
praise is his' all his sins are forgiven even thou
innumerable like the foams of a sea. (3) A man
Prophet and said: The world has forsaken me and
rendered poor and I am without means. The Prophe
Where do you stay? Don't you know the Doa by the
which angels and men get livelihood? He said: O Pro
what is that Doa? He said: After dawn and before F
you read this Doa one hundred times, the world will
you and God will create one angel from each of its
will be engaged in reading Tasbih up to the Resu
and you will get its reward: Glory be to God with all
be to God, the great. I seek forgiveness of God. (4)
said: When a servant utters "Alhamdo Lillah", he fil
between heaven and earth. When he recites it for the
he fills up seven heavens and seven earth. When he
the third time. God says: Pray and it will be responde

(5) **Hazrat Refa'a Zarki said:** Once we were pra
the Prophet. When he raised his head from bow, h
hears one who praises Him', one uttered from
Prophet: O our Lord, Thine is all praise, innumerab
full of blessings therein. When the Prophet finished h
asked: Who has uttered this Doa just now? He said: (
God, I. The Prophet said: I saw more than th
competing as to who of them will write rewards.

(6) **The Prophet said:** The following words
ever-lasting good deeds: 'There is no deity but God.'
God'. 'All praise is for God'. 'Allah is greatest. There
or strength except in God'.

might or strength except in God.'

(8) **The Prophet said:** If Zikr is recited glorifyir
Tasbih, Tahmid and Takbir are recited, humming o
heard like the humming of bees round the Throne.
Zikr along with them and nobody among you cea
Zikr of God.

(9) **The Prophet said:** I recite the following Doa
better than all the things upon which the sun sheds ra
to God, all praise is due to God, 'there is no deity but
greatest.

(10) **The Prophet said:** To God, four word
Sobhan-Allah, Alhamdo-Lillah, La Ilaha Illallah, Al
By whichever of these you begin, it will not har
Prophet said: 'Sobhan Allah' is half of faith, 'Alhar
fills up the scale. 'Sobhan Allah and Allaho Akbar' fi
between ..eaven and earth. Prayer is light, chari
patience is radiance and the Quran is proof for yo
you. Every man gets up at dawn ad either sells h
destroys it or purifies his soul and frees it.

(11) **The Prophet said:** Two words are easy to be
heavy in scale and dear to the Merciful 'Sobhar
Behamdihi, Sobhan Allahul Azim. Abu Zarra said:
Prophet: Which word is dearest to God? The Prophe
word which God selected for His angels He quote
formula. The Prophet said: God selected this wo
Allah, walhamdo Lillah, wala Ilaha Illallah, wall
When a man utters 'Sobhan Allah' twenty rewards ar
him and twenty sins are wiped out. When he ut-
Akbar' similar rewards are written. The Prophet sa
utters 'Sobhan Allah wabihamdihi,' a palm tree is
him in paradise.

(12) Once the poor said to the Prophet: The ri
rewards. They pray like us and fast but they get re
their additional properties. He said: Has not God
you charity? Every Tasbih of your is an act of ch

his wife out of passion get rewards? The Prophet sai
see that if he throws his semen unto lawful things
commit sins? He said: Yes. He said: Similarly if he
lawful thing, he will get rewards. Hazrat Abu Zarr
the Prophet: The rich have already taken reward
whatever divine service we do but they spend and
The Prophet said: Shall I not give you clue to suc
which if you do, you will get the rewards of the acti
before you and you will get the rewards of those wh
after you-33 times 'Sobhan-Allah' at the end of e
'Alhamdo Lillah' 33 times and 'Allaho- Akbar' 34
Prophet said : You shall recite Tasbih, Tahlil and Taqc
heedless and count them with fingers. The fingers w
the Resurrection Day.

(13) **The Prophet said:** When a man utters at the
death 'There is no might or strength except in God' the
will not touch him, The Prophet said : Will not some one
one thousand rewards daily? It was replied : O Prophet
can it occur ? He said : Utter Tasbih one hundred time
thousand rewards will be written for you and one th
will be effaced from you. The Prophet said : O Abu Mus
inform you of a jewel of Paradise under the Throne ? H
He said : Utter-There is no might or strength except in Go

(14) **The Prophet said:** He who utters at dawn the
it becomes the duty of God to please him on the R
Day: I am satisfied with God as Lord, Islam as religion
as a guide and with Muhammad as a Prophet and Apo

Know, O dear readers, that if you question that i
utter words by tongue and is no such difficulty in Zi
then how is it that it is better than all other divine servi
that its secrets are not understood except with th
knowledge. Of all the learnings relating to worldly
most profitable and fruitful is constant Zikr with h
spirit. If the mind is heedless at the time of Zikr with
brings much less rewards, If there is no attention of m

At first, a person feels great difficulty in turning
towards God. If it lasts with the grace of God, it beg
the Beloved. There is no wonder in it. For this habi
Zikr in a lonely place far away from the bustles of the
constant Zikr he gets love towards Him and so he lov
more Zikr. Then it grows into habit. A wise man said:
reading the Quran for the last twenty years and
blessings. This blessing was not possible without
trouble has now grown into habit. Man is a slave of h
habit turns into his nature at the end. When there is ea
Zikr, he forgets other things except God and it exists t
God's Zikr will go with him in his grave and not his c
properties. For this reason, the Prophet said: The
infused into my soul: Love what you like but you sh
give it up at the end. In other words, sever all conne
the world and it will end with death. Don't deny that
will go with you even after your death.

It is said how it is possible when there is the en
after his death? There is no end of man after his death
no end of Zikr. He goes from the outside world and
spiritual world just as a child comes out of its moth
and falls into this world. The Prophet hined at it by say
is a hole of Hell or a garden of Paradise. The Prophe
souls of martyrs lie in the wombs of green birds. Add
polythiests by names, the Prophet said: O such pers
person, have you found true what your Lord has prom
have found true what my Lord has promised me. Ha
asked the Prophet: O Prophet of God, when they ha
dead, how can they hear and how can they reply? T
said: By One in whose hand there is my life, you do n
words better than them, but they cannot reply. The Pr
The soul of the believers and the martyr remain with ir
of green birds hanging under the Throne'. So the existe
cannot be refused from the hearts of the above persons
Don't think those who are martyred in the way of G
but they are alive before their lord and they are given
They remain satisfied with what God has given them

and properties.

EXCELLENCE OF MARTYRDOM: There
traditions regarding the excellence of martyrdom, so
have been narrated below. When Abdullah-b-
martyred at the battle of Uhud, the Prophet said to h
O Jaber, shall I not give you good news? He said: Ye
give you news of good. He said: God has given you
and kept him seated near Him and there is now
between him and God. God said to him: O My servan
whatever you wish. I will give it to you. He said: O C
wiseth, send me again to the world till I am martyred
for Thy Prophet. God said: Order has gone from Me
man cannot return'. To be martyred in this condition
in good condition, because if he would not have be
and livedfor sometime, sweetness of the world v
returned to him and it would have diverted his mi
remembrance of God. For this reason, the greatest fe
fearing man is at the time of his death, as mind may ch
time even if Zikr of God keeps attached to it. One
condition in which he ends his life and his resurre
place in that condition. Thus the mind of a mart
prepared only for God after all connections with the w
off. Hence the reward of martyrdom is greatest. Eve
desire is deity and every deity is an object of worsh
martyr has got no object of desire except Him, he says b
of condition 'There is no diet but God.' He who utters
tongue but his condition does not help him, his affair i
and he can't be safe from harm. For this reason the P
superiority to 'There is no deity but God' to other Zikr
likes to meet with God. He also likes to meet him and wh
not like to meet wit Him, God also does not want to me
is the secret of Zikr.

EXCELLENCE OF DOA AND RULES

God says: When My servant asks of Me to you, say
I respond to one who calls Me when he calls Me. So i

said: Monazat is divine service. Then he recited: Call
respond to you. The Prophet said: Monazat is the
worship. He said: There is nothing more honour
Monazat. The Prophet said: Let no man forget to invok
these three things-forgiveness of his sins, hastnening c
him or preserving good for him. The Prophet said: Seel
God, as He loves invocation. The best worship is t
compulsory prayer.

TEN RULES OF INVOCATION

(1) Choose the best time for invocation, for insta
day of Arafat, in the month of Ramzan, on the Jumm
the last portion of the night. God says: They seek forg
the latter part of the night. The Prophet said: God desc
night at its last one third portion in the heaven of the
says: Who will invoke Me that I may accept his invoca
will seek from Me that I may accept his prayers? Wh
forgiveness from Me that I may forgive him. Hazrat E
to make prayer with his children for forgiveness in th
of the night standing in prayer. God then said to
forgive them and make them Prophets.

(2) To take advantage of honourable conditic
Abu Hurairah said: The doors of heaven are opened
the way of God, at the time of concourse of men
prayer, at the time of rain fall and at the time of
compulsory prayer. Invoke at that time. Muzahed
should invoke at the end of prayer. The Prop
Invocation is not rejected in between Azan and A
said : 'The invocation of a fasting man is not rejectec
times are the time of Sheri, purity of mind and sir
day of Arafat, the time of prostration. The Prophet s
becomes near God at the time of prostration. Invol
that time. The Prophet said : I have been prohibited
Quran in Ruku and prostration. Proclaim the glory
Ruku and take trouble of invoking in prostration,
appropriate time of its acceptance.

Whenever anybody raises up his hands. He feels sh
empty handed. Hazrat Anas reported that the Prophe
up his hands so high that the whiteness of his hands
Once the Prophet saw as man making invocation and
two fingers. He said : one, one. He hinted to make it
Omar said that the Prophet extended his hands and
them down until he touched his face with them. Haz
said that whenever the Prophet invoked, he united th
of his hands and rubbed his face with the interior of h
Prophet said : Let not the people look towards the sky
invocation or shut up their sight.

(4) Keep your voice between expression and sil
Abu Musa Ash'ari said : When we came near Med
Prophet, he recited Takbir and the people also re
Loudly. The Prophet said : O people, He whom yo
deaf and not absent. He whom you call is between y
necks. Hazrat Ayesha said : God says : Don't raise
high in prayer, nor keep it concealed. God praised
Zakariyah when he called his Lord by silent voice.

(5) Don't use ornamental words in invocation. He
should be humble. The Prophet said : Soon a people
will exaggerate in invocation God says : He does
transgressors. This is in reference to those who use
words in invocation. Pray for what is good. The Prophe
up ornamental words in invocation. It is said that the
Abdals used not more than seven words in their invocati

(6) Invoke with fear and hope and with hu
modesty. Humility and modesty are dear to God. God
hasten in good deeds and invoke Me with hope an
Prophet said : If God loves a man. He tries him till he
humility and modesty.

(7) Believe that your invocation will be accepted
therein for truth. The Prophet said : When a man invo
not say : O God, give me if Thou wiseth. Be firm in in
there is nobody to reject it. The Prophet said : When

nobody prevent you to make invocation with what yo
God accepted the invocation of the worst being of the
the devil. When he prayed : O God, give me respite
Resurrection day. God said : Your prayer is accepted.

(8) Invoke firmly three times. Hazrat Ibn Ma
Whenever the Prophet invoked, he invoked thrice.
hasty to see your invocation accepted as the Prophet
invocation of any of you is accepted if not sought hast
say, 'I invoked' but it has not been accepted. When yo
invoke too much, as you are invoking to the Merciful.
wise man said: I have been invoking God for the last twe
but He is not accepting my invocation, yet I hope, my in
will be accepted. The Prophet said: When any of you pr
Lord and gets sign of its acceptance, let him say: All pra
to God under all circumstances.

(9) Begin invocation with Zikr of God. Don't invo
start. Hazrat Salma said: I did never see the Prophet
without first saying: Sobhana Rabbial Ula wal wahl
Solaiman Darani said: If a man wishes to invoke Go
necessity, let him begin with blessings on the Prophet
pray end and then end it with such blessing as God ac
invocation of those who send blessing on Prophet. The
said: When you invoke God for any necessity, begin
blessings on me as the Merciful God fulfills one of
honoured necessities and reject another.

(10) Observe the internal manners and it is the
acceptance of Tauba, means of preventing oppression,
seek nearess to God and a near cause of acceptance of in
Ka'ba-b-Ashab narrated that there was a great famine
people at the time of Moses. He came out with the ch
Israil for invoking for rain but it did not come. Then God
to Moses: I will accept not your invocation and the invo
your companions as there is a back-biter amongst you
asked: Who is that man? We shall eject him from our comp
revealed to him: O Moses, I have prohibited you back-biti
shall I be a back-biter? Then Moses said to the children

began to eat dead animals and young childre
revelation to their Prophet: If you come to Me wa
and enliven your tongues by invoking Me, I will no
invocations and will not show kindness at your crie
compensation to those whom you have oppressed
and there was rain upon them.

Malek-b-Dinar said: There was once a fam
children of Israil. They came out several times invo
God then revealed to their Prophet: Inform them th
come to Me with impure bodies and unlawful food
and they raised the fronts of their hands which sh
blood. My wrath upon them is therefore great.

Once Hazrat Solaiman came out invoking for
time an ant raised up its leg towards the sky and sai
are Thy creation and we have got necessity of pro
destroy us for the sins of others. Then Solaiman
people: Go, you will get rain as a result of the invoca
than you. Once Jesus Christ came out invoking for
to the people: Let the transgressors go out of this ass
but one remained with him Jesus asked him: Hav
sin? He said: By God, I don't know anything. Or
praying when a woman was passing by me and I ha
her. When she went away, I plucked out me eyes.
him: Invoke God for acceptance. Then he invoked an
down heavy shower of rain.

Hazrat Ata stated that when he came out one da
for rain, he saw a mad man near a burial ground. T
prayed and owing to his prayer there was profuse r
made man recited these poems:-

The ascetics and worshipers have found guidanc
For their Lord, they keep their bellies hungry,.
Their eyes remain awake being pressed by love.
They spend the whole night without sleep.
In meditation and, divine services of their Lord.
But the people think them fools and mad.

Prophet. O those who believe, send blessings on him a
It has been narrated that the Prophet said being satisfi
came to me and said: O Muhammad, are you not satis
one of your followers sends one blessing upon you,
blessings upon him and if he sends one salaam on you
him ten salams. The Prophet said: If a man sends blessi
the angels send blessings on him. So increase or reduce
on me at the time of sending it. The Prophet said: He
much blessings on me is best to me. He said: It is
miserliness on the part of a believer that if I am mentio
he does not send blessings on me. The Prophet said: S
blessing on me on the Jumma Day. He said: If a man
followers sends one blessing on me ten rewards are
him and his ten sins are forgiven. He said: If a man u
hearing Azan and Aqamtat "O God, Lord of th
invitation and lasting prayer, send blessings on Muham
servant and Thy Apostle and give him means, excel
high position and intercession on the Resurrectio
becomes incumbent on me to intercede for him. The Pro
If a man glorifies me by writing books, the angels pray
his forgiveness till the book exists. He said: If a man se
on me, God sends his salam to me and I respond to his
was asked: O Prophet of God, how shall we send bl
you? He said: Say, O God, send blessings on Muham
servant, and upon his family and wives and descendan
hast sent blessings on Abraham and upon the family of
And give abundance to Muhammad, his wives and de
as Thou hast given abundance to Abraham and the
Abraham. Thou art the Most praised and glorified.

After the death of the Prophet, Hazrat Omar bega
and said: O Prophet of God, my parents be sacrificed to
used to deliver sermon to the people standing on a
grape. When there were large numbers of people, you h
a pulpit to make them hear but the wood began to tremb
separation. It became quiet when you placed your han
the battle of Hunain, your followers were innumerabl
became attached to you. May my parents be sacrificed

forgiven you for what you enjoin them.

O Prophet of God, my parents be sacrificed
excellence has reached God. He sent you as the la
He described you before all. For that He says:
covenant from you and the Prophets etc. O Prophe
my parents be sacrificed to you, your excellence
God. The dwellers of Hell will wish how good it wo
if they had obeyed you. When they will receive p
different stages of Hell, they will say: Alas, had w
and His Apostle!

O Apostle of God, may my parents be sacrified t
son of Imran, made to flow a stream of water fron
not more wonderful that water flowed down from
O Prophet of God, may my parents be sacrified to y
the wind subservient to Solaiman. He went one mo
at dawn and one month's journey at dusk. Is
wonderful than the above that you travelled one ni
a Buraq the seven heavens and said prayer at the K
very night? O Prophet of God, may my parent be
you. God gave miracle to Jesus Christ, son of Ma
dead man alive. Is it not more wonderful than it
mutton mixed wit poison spoke with you? Don't e
got poison mixed with me.

O Prophet of God, may my parent be sacrificed
prayed to God about his people: O my Lord, don't l
house of the unbelievers in the world. If you had pr
us in a similar manner, we would have been des
back was burdened, your front teeth were martyred
not invoke against them but for good and said: O
my people, as they know not what they do.

O Prophet of God, may my parents be sacrificed
was not followed by so many people during his long
have been followed in a short time. Innumerable peo
you. O Prophet of God, may my parents be sacrific

with the people of equal rank with you, we could
honour of taking food with you. By God, you kept con
us, married in our families, put on sufi dress, rode on
companions behind, ate in cups of earth and licked y
after eating.

EXCELLENCE OF ISTIGFAR OR SEEKING FORGIVENESS

God says: When they do obscene acts or oppressi
souls, they remember God and seek forgiveness for
Hazrat Abdullah-b-Masud said: There are two ve
Quran. If a man recites them after committing a sin
forgiveness to God. God forgives him. God says: He w
evil or oppreses on his soul and then seeks forgiveness
will find Him forgiving and merciful. God says: G
Lord and seek forgiveness to Him. He accepts repen
says: Those who seek forgiveness by the latter part o
The Prophet used often to say: Thou art pure with
Thou doth accept repentance, Thou art merciful. T
said: If a man seeks forgiveness much, God gives hi
every trouble, makes his narrow space wide and
provision beyond his conception. The Prophet s
forgiveness to God and I make repentance to Him 72 t
day. He used to do it inspite of his past and future
forgiven. The Prophet said: Consolation does not c
mind till I seek forgiveness one hundred times a
Prophet said: If a man recites thrice the following at
going to bed, God forgives his sins even though
innumerable like the foams of the sea, or like sands in
like leaves in a tree or like the days of the wor
forgiveness to God the Greatest, there is no deity b
living, the every subsisting and I turn to him penitentl

The Prophet said: The sins of one who utters it a
even though he flees away from Jihad. Hazrat Ayesh
Prophet said to me: If you are attributed any guilt
forgiveness to God, make repentance to Him, be pe
seek forgiveness from sin. The Prophet used to

The Prophet said: When a believer commits a sin, a
falls in his heart. If he is repentant, returns and seeks
it is wiped out of his heart. If the sin increase, the
increases. At last his heart becomes enveloped with
This is 'Ran' which has been spoken of by God in
Never, rather rust (Ran) has fallen in their hearts fo
have done. Then the Prophet said: God created ranks
for His servants. He says: O Lord, is this rank for me
This is your reward for prayer of your son. the Prop
God, include me among those who receive good new
do good deeds and seek forgiveness when they d
Prophet said: When a servant commits a sin and s
forgive me, God says: My servant has committed a
knows that his Lord will punish him and so he seeks
for it and works for My pleasure, I forgive him. The P
If a man did no virtuous act during his life but he lo
sky and says: O Lord, I have got my Lord, forgive me
have forgiven you. The Prophet said: If a man comm
then understands that God is seeking him, he is forgi
he does not seek forgiveness. The Prophet said: God
servant, all are sinners except one whom I forgi
forgiveness to Me, I shall forgive you. One who unde
I have got power to forgive, I forgive him withou
Prophet said: If one says: O God, I have oppressed m
have done evil, forgive me, there is none to forgive e
God forgives him even though his sins are innumera
The best Doa of forgiveness is this:-

O God, Thou art my Lord and I am Thy slave
created me. I am upon Thy covenant as far as poss
refuge to Thee from the evils Thou created. I turn to Th
gifts Thou hast bestowed on me. I turn to my soul wit
admit my sins. So forgive my sins. I admit my sins. So
past and future sins. None can forgive sins except Tho

SAYINGS OF SAGES

Hazrat Khaled-b-Madan said: God says: The de
servants to Me are those who love one another fo

got means of salvation. He was questioned: What is i
To seek forgiveness. He also said: God forgives one fo
forgiveness even though He wishes to punish him
Fuzail said: Seeking forgiveness without giving up
Tauba of the transgressors. The sage Abu Abdullah sa
sins are so innumerable as the drop of water and like th
sea, they will be forgiven if you invoke God with a pe
sincere heart with the following: O God, I seek forg
Thee from every sin etc.

SECTION 3

SELECTED INVOCATIONS

The Prophet used to pray after morning prayer: O
mercy from Thee, such mercy with which Thou wil
mind, unite my virtues in me, remove my da
difficultes, adorn my religion, protect my things in n
purify my actions, make my face bright, my path r
protect me from all evils. O God, give me true faith, s
after which no infidelity will last, such a mercy with
acquire the honour of Thy glory both in this world
next-up to the end.

Invocation of **Hazrat Ayesha:** She said: The Prop
me to invoke with the fallowing: O God, I seek from
sooner or latter, known or unknown. I seek refuge to
all evils. I seek from Thee paradise and the actions le
sooner of latter, known or unknown. I seek refuge to
Hell and the actions leading to it, sooner or latter
unknown. I seek from Thee good with which Thy s
Apostle Muhammad seeks good from Thee.

Invocation of **Hazrat Abu Bakr:** The Prophet ins
to invoke with the following: O God, I pray to Thee by
Thy Apostle Muhammad, Thy friend Abraham, I
whom Thou spoke, Thy word and Spirit Jesus Chris
of Moses, Injil of Jesus, Jabur of David and the
Muhammad (peace be on all)-up to the end.

mighty. The Prophet said: When you invoke there
be safe from anxieties, troubles, diseases and
Regarding your next world, invoke with this: O G
from Thy guidance, show me favour from Thy fav
mercy from Thy mercy and shower on me Thy bless

Invocation of **Prophet Abraham:** O God, this a
Open it on me on account of my allegiance to Th
with Thy pardon and pleasure. Give me reward
accept it from me. Purify it, make it weak for me a
the evils I commit in it. Thou art forgiving, merciful
and beloved.

Invocation of Prophet **Jesus Christ:** O God, I
dawn. I am unable to remove what I dislike, I am
benefit of what I like. Affairs are in Thy hand, but I
by mortgage of my actions O God, there is none mo
me. O God, let not my enemy be glad over me, let r
think bad of me. Don't give trouble in my religion
my earthly anxiety great and don't entrust me to th
not show kindness on me, O Ever living, Eternal.

Invocation of **Khizr:** In the name of God, with th
there is no might and strength except in God and w
Every gift is from God what He wills. All good is
what He wills. Nobody but God removes evils.

Invocation of Prophet **Adam:** O God, Thou
secret and open matters, so accept my excuse. Th
my necessities, so accept my invocation. Thou kno
in my mind. So forgive my sins. O God, I seek fro
giving good news to my mind and true sure faith
that nothing may afflict me except what Thou ha
against me and what Thou hast allotted to me, O
glory and honour.

God has made the world subsevient to men not to elevated places but to gather provision there from su their permanent abode, sufficient for rewards of thei that they may save themselves from deceits and decept world. All men are travelling in this world. Their fir cradle and last abode is grave and their real abode is I Hell The term of life is noting but the distance of jo every year is a station, every month is a furlong, eve mile, every breath is a step. Its religious action is a wea time is the root of its wealth. Its temptations and tumbling block in its path, its profit is vision of God in of peace and its loss is to be distant from Him and to lowest depth of Hell being tied up with chains. I indifferent to his breaths will be so sorry on the Reurr that there will be no limit to it. That is the time for th dangers and dreadful questions. For that the friends o up the comforts and pleasures of the transient life of and remain engaged day and night in divine ser division of times, so that they may earn the nearness o live in comforts in the day of the greatest danger.

EXCELLENCE OF DIVINE SERVICE BY DIVISION OF TIME

Know, O dear readers, that there is no salvatio meeting with God. The only means to meet Him is to being imbued with love for Him. Love is the fruit o remembrance of the Beloved and to work with that en One can get acquaintance with Him if one thinks co Hi, His attributes, His wonderful creations and that existence of any thing apart from His existence. I become easy if one does not give up the world exce necessary for him. Nothing is fulfilled if time is not d divine services are not done according to fixed times time in to several divisions. If a man spends more than time for worldly pursuits, he may be included more to world. Mind feels difficulty in passing half the time service. Little time is allotted to divine services. If any-

in day time. So remember your Lord at night an
with undivided mind towards Him. God says: Re
Lord morning and evening and make prostratio
portion of the night and glorify Him long at nig
Glorify your Lord before sun-rise and before sun-s
Him after prostration at night . God says: Praise yo
you stand up and read his Tasbih at the setting of th
God says: Waking at night is the firmest foot step a
invocation. God says: Glorify Him in some portion
some portions of day, so that you may find con
says: Establish prayer at two ends of the day and
night. Surely good deeds remove evils.

God says: Or that man who expresses o
prostrating during the whole night and saying pra
the next world and hopes for the mercy of his L
those who are wise equal to the ignorant? God say
turn over their beds and they call their Lord in h
God says: They sleep very little at night and seek f
the latter part of night. God says: Don't drive aw
call their Lord for His pleasure at dawn and at dusk.

The above verses make it clear to you that the
getting God is to engage yourself in thoughts of God
actions regularly after division of time. For this
Prophet said: Those who look at the sun, moon a
remember God are dear to God. God says: The sun a
go on according to a measure. God says: Have yo
towards your Lord how He extends the shade? If H
would have made it stationary and made the sun p
Then I draw it easily towards Myself. God says: I
made the stars for you, that they may show paths in
of seas and lands. So think that movements are not
worldly actions but also to ascertain the measure of
help and to do business of the next world by dividi
following verse is its proof: He created the day
alternately for one who wishes to remember Him
express gratefulness. This means that what the

seek grace from your Lord and may count year.

NUMBER OF DIVISIONS OF TIME

There are seven divisions of day-(1) one division fr morning up to sun-rise, (2) two divisions from sun-ris day, (3) two divisions from the declining of the sun to a (4) two divisions from afternoon to sunset. Night has divisions two divisions from sun-set up to going to bed divisions from mid-night to dawn. Now I shall narrate t service during these divisions of day and night.

FIRST DIVISION: This covers the period from the twi-light up to sun-rise. This is the honoured time as God oath of early dawn when it gives out breath. Praising God says: Say, I take refuge to the Lord of early dawn. H has been manifested by suppression of shade at this tim says: Then I take it to Me easily. There is hint of reciting this time in this verse: When there is dusk and whe dawn, proclaim the glory and purity of God. God say your Lord with His praise before sun-rise and before su says: Remember the name of your Lord morning and ev

RULES OF THIS TIME: After getting up fr remember God by saying: All praise is due to God who life after He made me dead and to Him is the return. T ablution with cleansing teeth and pray two rak'ats of your house and then go to the mosque and pray two compulsory prayer. You should not miss morning a prayers in congregation as there are good rewards there Prophet said with regard to the morning prayer: If a ma the mosque for prayer after ablution, one reward is w each step he takes and one sin is forgiven. This r increased to ten fold. When he finishes the prayer at t sun-rise, one reward is written for his every hair of his the reward of one accepted Haj is given to him. If he si for the forenoon prayer, one lac rewards are written f each rak'at. At the end of prayer, keep seated till sun Zikr of God. The Prophet said: If a man keeps seated ti

be sufficient for you. There are four kinds of recita
rise-(1) Doa and Zikr, (2) Tasbih, (3) Quran read
ponder over the creations of God.

(1) **DOA AND ZIKR:** When you finish your
Monazat by saying: O God, send blessings on Muha
family of Muhammad and also Salam. O God, Thou
Thee peace and to Thee peace returns. O our Lord, ma
peace and admit us in the abode of peace. Thou
possessor of dignity and honour. Then recite the fo
the Prophet used to recite: Glory be to My Lord, th
Bestower of gifts. There is no deity but God, the sin
no partner. Kingdom is His and all praise is His. He
takes it.. He is ever-living, He has no death, all good
and He is powerful over everything.

(2) **TASBIH:** It is a collection of some formu
formula should be repeated from three times to
times. The more you recite them, the more effica
These formulas are generally ten. (a) There is no d
etc. as mentioned above. (b) Glory be to God and al
to God. There is no deity but God. God is greates
might and strength except in God, the Great, the Mi
glorious, pure, O our Lord and the Lord of angels
Glory be to God, the great and all praise is Hi
forgiveness to God, the Great, there is no deity but
living, the Ever subsisting, I seek return to Him. (f)
is none to reject what Thou bestoweth and non to gi
doth reject and no man of honour can give benefi
comes form Thee alone. (g) There is no deity b
Sovereign, the open Truth. (h) I begin in the na
Nothing in the world and heaven can do harm if
remembered and He is Hearing, Knowing. (i) C
blessings on Muhammad, Thy servant and Prophet
the illiterate Prophet. (i) I seek refuge to God, the
Knowing from the accursed devil. O Lord, I seek ref
machinations of the devil.

(1) Read each seven times-Fateha, Nas, Falaq, Ikhlas and Ayatul Qursi, and then (2) recite seven times 'Gl God, all praise is His, there is no deity but God an greatest' (3) Then send blessings on the Prophet seven t (4) then seek forgiveness seven times for yourself, parents and for the male and female believers and (5) t seven times the Doa as prescribed. Don't give it up before sun rise and sun set.

Ibrahim Taimi saw in dream the Prophet and as about the Doa that Khizr had dictated to him and the said: It is true. Khizr has spoken the truth. What Khi true. He knows the dwellers of the world and he is th Abdals. He is one of the soldiers of God in the world. recites it, among other rewards, God will forgive him lift His anger from him and order the angel in his left si write his sins for one year. None observes it except one been made fortunate by God and none forsakes it except has been made unfortunate by Him.

(4) **GOOD THOUGHTS.** (a) Think of your past sin to remove them. Remove the obstacles to good deeds a of doing good for yourself and general Muslims. (b) profitable things in the spiritual world and that of th God, open and secret. Think of the God's rewa punishments. This pondering is the best divine serv contains the remembrance of God and two sincere thing first thing is the acquisition of knowledge about contemplation is the key to the earning of spiritual ligh second thing is the increase of God's love, as love does unless there is firm honour for Him in heart. Glory of G opened to the mind unless one is acquainted wit attributes and His wonderful creations. The fruit of med acquaintance or Ma'arfat. Honour grows from acquaint love grows from honour and deep attachment grows fr There is difference between Abed and Aref. The form one who hears about a thing and the latter is like one that thing with his eyes. Aref sees God's glory with the in

are one above another and the brilliance of thei
degrees just like the difference of the lights of the s
sun.

(2) **The Second division of day** begins from su
before mid-day. There are two duties therein. C
observe Ishraq and Zoha prayers ad another dut
actions in connection with the people and for th
better to pray Ishraq of two rak'ats just after sun-ri
rak'ats Zoha prayer when the sun-rises very hi
noon. God says: Oath of Zoha and darkness of nig
the second duty, it is to visit patients, to join funera
good works, to be present in the assemblies of the l
do good to the Muslims.

(3) **The Third division** of day begins just bef
declining of the sun. There is order for prayer aft
hours. There is a prayer after sun-rise. After three h
the prayer of Zoha and next after three hours, there
of Zuhr and next after three hours, there is Asr pr
after three hours there is Magrib prayer. In the me
can do worldly business.

(3) **The Fourth division** of day begins from the
the sun after noon and ends after Zuhr prayer. Befo
four rak'ats Sunnat prayer. Make it long and this i
acceptance of invocation. After Zuhr prayer, pray
Sunnat and then 2 or 4 rak'ats Nafl.

(5) **The Fifth division** of day begins from the
prayer till Asr or afternoon. There is a great rewar
for the next compulsory prayer after finishing one.
habit of the former sages. A certain wise man said:
are not dear to God. (1) to laugh without any wonder
to eat without hunger and (3) to sleep at day wi
wakeful at night. To sleep for 8 hours during
sufficient. Thus one third of life is lost in sleep.

(7) The Seventh division of day begins when t covered with dust and snow and is the time immediat sun-set. God says: When it is dusk and dawn, glorify says: Glorify Him at two extremes of the day. God s forgiveness for your sins and proclaim the purity of y with praise at dawn and at dusk.

FIVE DIVISIONS OF NIGHT

(1) The First division of night. When the sun Magrib and remain busy in Zikr between two prayers. this division is up to the setting of red hue in th westerr has taken oath of this time: Nay, I swear by the nigh excellence of prayer at this time is like that of night pra the first stage of night. God says: Glorify God in one p night. This is the prayer of Awabin. The object of the verse is this: 'Their sides roll in their beds". When as this verse the Prophet said: It is the prayer between M Isha as it removes the sins of useless talks of day time a its end good. Pray two rak'ats after Magrib. Then pray prayers and then continue prayer till the setting of the r the western horizon.

(2) The second divisions of night begins from the of Isha up to the sleep of the people. God says: I swear and what it brings (darkness). He said: Up to the darkn night' Pray four rak'ats before compulsory prayer and t after it and then four rak'ats, after that 13 rak'ats and prayer. This may be done at the earlier portion of nigh portion. The Prophet said: There is half reward in sayi sitting than standing and half reward in saying prayer sitting.

(3) The third division of night is in sleep. considered as Ibadat if certain rules are observed. Th said: When a man goes to bed after making Zikr with ab is rewarded as in a state of prayer till he wakes up. enters his dress. If he moves during sleep and makes

them during sleep. For this Reason, the Prophet sa
services of the learned and their breaths are T
Mu'az said: I sleep and then pray and what I do
think I do it in my wakeful state. This was men
Prophet who said: Mu'az has got good knowledge c

THERE ARE TEN RULES OF SLEEP

(1) Teeth cleansing and ablution. The Prophet
man sleeps with ablution, his soul is hung up wit
and his dream becomes true If he sleeps without
soul cannot reach there and he cannot see dreams w

(2) Keep tooth stick and ablution water near the
you may stand for prayer when awake. The Pro
cleanse teeth may times at night specially when he
sleep. The Prophet said: If a man goes to bed with
that he would pray at night and his two eyes prevail
he sleeps till dawn, whatever he intended is writter
his sleep is a gift from God as it were.

(3) Sleep at night keeping a written wasiat near
it is no wonder to meet with death during sleep.
without wasiat, he will not be Permitted to talk
Resurrection Day. The dead persons will come to m
question him but he will not be able to talk.

(4) Sleep with sound mind after making Tauba
and seek forgiveness for all Muslims. Don't pollute y
oppressing any man and don't be firm in committ
waking. The Prophet said: If a man goes to bed with t
of doing no oppression, hatred and envy, his sins are

(5) Don't sleep in soft bed and your bed should b
kind. There was nothing between the bodies of Ahl
earth. They used to say: Our bodies have been made
shall have to return to earth.

(6) Don't sleep till it overtakes you. The sleep of
was strong, food little and talk necessary. For this

you at night, pray. When sleep becomes strong, sleep. Th
said: Strive hard in actions as God does not inflict trouble
until you inflict trouble on yourself. The Prophet said: He
religious actions easily is best of you The Prophet said: I
sleep, keep fast and break. This is my way. He who does
my ways in not of me The Prophet said: Don't take too mu
for religion as it is firm. He who wishes to stick to it firm
overcome him. Don't make divine service a burden on you

(7) Sleep facing the Ka'ba. It is like keeping a dead bod
keeping the face towards the Ka'ba.

(8) Invoke at the time of sleep and say: O Lord. I keep
Thy name and shall raise it up in Thy name-up to the end. Re
verses of the Quran, such as

Ayatul Qursi, the last portion of Suran Badr, Sura A'raf,
Nas and 25 times of the following formula Sobhan Allah
lillah wala Ilaha Illallah and Allaho Akbar.

(9) Remember God at the time of sleep. Sleep is a kind of
rising is a kind of Resurrection. God says: God takes souls at
their death and the souls of those who do not die in their
says: He it is who causes you to die at night.' As a man wh
sees things which he does not see in sleep, so also a sleepin
things which his mind cannot conceive in wakeful state. S
period between life and death as Barzakh is the period be
world and the next world. Loqman asked his son: O dear
doubt about death, don't sleep. As you sleep, so you will
doubt about resurrection, don't be awake. As you wake up
so you will wake up after your death. Hazrat Ayesha said:
Prophet went to bed, he used to place his head upon his
think himself dead and say: O God, Lord of seven heavens a
the great Throne. O our Lord and the Lord of all things and th

(10) Doa after waking up. When the Prophet woke up
he used to recite the following: There is no. deity but God,
the Almighty, Lord of heavens and earth and what is t
Mighty. the Forgiving". After rising, always remember God.
sign of love. When you stand up after rising from sleep,
praise is for God who has given us life after He has made us
Him is the Resurrection.

for exception of invocation? He said: Mid-night Prophe
Lord, I love to do your service, but what time is most o
revealed to him: O David, don't be awake in the early
the night as he who does not sleep in its early part sle
part. If one keeps awake at the latter part of the nigh he
awake at its early part, Keep awake in its middle port
with Me at that time and I also will remain alone with yo
up your necessities The Prophet was asked: What por
best? He said: The middle of the latter half of night. Du
pray by two rak'ats. The Prophet used to pray at least 1
including Bitr prayer. There are prescribed invocation
therein.

(5) **Fifth division of night.** The remaining portion o
time. God says: Seek forgiveness at Sehri time. This
departure of angels of night and the arrival of the angel
there is dawn, there is the end of this division and the b
divisions of the day. The Prophet said: If a man fasts,
visits the sick and attends funeral service every da
forgiven. In another narration, he enters Paradise. The c
not miss a day without charity even though it be with a
of bread: as the Prophet said: A man remains under the
charity till he faces judgment. The Prophet said: Save you
by giving in charity even a portion of date. The Prophe
rises at dawn, there is the duty of charity upon every ve
He has got 360 veins. Your enjoining good is an act o
forbidding evil is an act of charity, your helping a weak
his load is an act of charity, your showing path to m
charity, your removing nuisance from the pathway is ar
Even he named Tasbih and Tahlil as acts of charity. The
rak'ats of prayer before noon take away all rewards.

DIVISIONS OF TIME ACCORDING TO CIRCUMSTANCES

(1) **A WORSHIPER** is one who has got no business
service. If he gives up divine service, he sits without occ
of the companions used to recite Tasbih 1200 times
30,000times, some prayed from 300 to 600 rka'ts. Others
100 rak'ats a day and a night. Some finished the Quran on
twice a day. Karrah-b- Bashrah used to make Tawaf o
times at day time and 70 times at night. Inspite of that, the
Quran twice every day and night. The saint Ibrahim-b-A
reported from an angel that he who recites the following
he sees his place in Paradise: Glory be to the Highest Jud
the strict Law-giver. Glory be to One who effaces the nig
the day. glory be to One whom no affair can keep busy. Gl
the Merciful, the Begining.

learning which helps journey towards the next world learning which helps increase of wealth and properties. busy up to sun- rise in Zikr and invocations and after s noon in teaching and learning, and from noon to Asr in writing books and from Asr to sunset in Hadis, Tafs benefiting subjects.

(3) **STUDENTS:** The Prophet said: To be present in ar Zikr is better than prayers of one thousand rak'ats, a thousand funerals and visiting one thousand patients. said: When you see a garden of Paradise, roam in it. Prophet of God, what is the garden of Paradise? He said: Zikr. So a student should not turn away from such an asser man complained to Hasan Basari above the hardness of said to him: Attend the assembles of Zikr.

(4) **BUSINESS MAN:** He who is required to do bu times to maintain his family members, should do it with himself in divine service for all times with this condition remember God in all his dealings and not forget Him compulsory divine services.

(5) **AN ADMINISTRATOR** is like a leader. Similar i judge, or a mutawalli or a person on whom the affairs the been entrusted. They should remember how the rightly gu conducted themselves with heavy duties on their shoulde

(6) **UNITARIAN:** He is one who is engaged in the God, does not love anybody except God and does not except Him. He does not accept provision except from Hin need not observe the divisions of time but should keep c God soon after the compulsory prayers with humility of n words there is lesson for him in whatever thoughts occu whatever sound falls in his ears and whatever things fal Such a man flees towards God as God says: So flee away support of the above version is found also in the following you put them alone and they do not worship except G shelter to a cave and your Lord will provide them with sp mercy. There is another verses: I am going towards my will soon guide me'. This is the rank of a Siddiq.

SECTION 2

EXCELLENCE OF NIGHT WORSHIP

The Prophet said: Sun-set prayer is best to God. It reduced for a traveller. It opens night prayers and ends da

says ten rak'ats of prayer between Maghrib and Isha ... building for him in Paradise. Hazrat Omar asked: O ... our buildings then would be numerous. He said: G... more and better. The Prophet said: If a man p... congregation and two rak'ats in addition without tal... things in between them and reads chapter Faitha and ... the first portion of chapter Baqr and two verses from it... Ikhlas 15 times and then makes Ruku and prostrati... stands for the second rak'at and recites chapter Fati... and three verse of chapter Baqr, and chapter Ikhl... rewards will be unlimited according to a tradition.

Once Obaidullah was asked: Did the Prophet ... compulsory prayers? He replied: He prayed between ... that is the prayer of Awabin. Hazrat Anas and Ibn Mas... them always. The sage Abu Sloaiman Darani said t... Awabin prayer is better than optional fast.

EXCELLENCE OF NIGHT PRAYE...

QURAN: God says: Your Lord knows that you st... for two thirds of the night. God says: Divine service at ... footstep and fruitful for invocations. God says: He ... standing and with prostration throughout the night a... world, etc. God says: Those who pass the night for their ... and standing in prayer, etc. God says: Seek help wi... prayer.

HADIS: Thee Prophet said: When one of you s... knots three ties by his side and says to each tie: You ha... portion of night and so sleep. If he awakes and makes ... tie is unloosened. If he prays, another tie is unloosene... up with pleasure or with displeasure. Mention was o... Prophet of a man who sleeps all the night and he sai... passed urine in his ears. The Prophet said: If a man pra... mid night, it is better for him than the world and what it ... not been difficult for my followers, I would have mad... for them. The Prophet said: There is a time at night ... should miss. If he prays at that time, God accepts it. Th... nights. Mugirah-b-Shubah narrated that the Prophet ... long in prayer that his feet became swollen. He was as... God has forgiven all your past and future sins. He said... grateful servant?

This shows that the additional worship is for add... gratefulness brings additional rewards. God says: If yo... will given you additional rewards. The Prophet said: O... if you wish to get the mercy of God while you are alive... are dead in grave, get up at night and pray and seek the p...

The Prophet said: If a man prays at night though being prev
by sleep, the rewards of prayers are also written for him. Sle
of charity for him. The Prophet said to Abu Zarr: Don't
luggage for your journey? He said: Yes He said: Why don'
properties for the Resurrection Day? O Abu Zarr, shall I not i
what will benefit you? He said: Yes, my parents be sacrificed
said: Fast in summer for resurrection and pray two rak
darkness of night for loneliness in grave, make pilgrimag
works and give charity to thee poor.

It has been narrated that there was a man at the time of t
who used to stand in prayer when the people remained asleep
the Quran and say: O Lord of Hell, save me from it. When it was
to the Prophet, he said: Call me when he prays. He came and
saying that. When it was dawn, he said to him: O man, why don
for Paradise? He said: O Prophet of God, I can't reach there as
have not reached that stage. Then Gebriel came down and said:
that God has saved him from Hell and admitted him in Parad
said to the Prophet: How good Ibn Omar would have been i
have prayed at night? The Prophet informed him of it. Afterwa
to pray at night. Hazrat Joynal Abedin said: Once Hazrat Ihya
wheat to his satisfaction and slept up to morning. God then
him: O Ihya, you have considered your house better than My
neighbour better than My neighbours. O Ihya, by My glory an
you peep at the garden of paradise, your fat will be swollen
your soul will proceed forward. If you look once to Hell, your
and you will shed blood after tears and you will get new skin af
skin has melted.

The Prophet was asked: a certain man prays at night b
theft at dawn. He said: He will not do what he does. The Pr
May God show mercy on him who rises up at night and
wakes his wife from sleep and she also prays. If she refuses
water on her face. The Prophet said: May God show me
woman who rises up at night and prays and then wal
husband and he also prays. If he refuses, she throws water
The Prophet said: If a man rises up at night and awakes h
both pray two rak'ats of prayers, both we regarded as re
ones. The Prophet said: After compulsory prayer, the be
prayer at night. The Prophet said: If a man sleeps in his app
or in any portion of it and makes divine service between Faj
he worships as it were the whole night.

Wise Saying: Once Hazrat Omar fell down after re
verses at night and he was looked after for many days a
looked after. When the people went to sleep, Ibn Masud use
and his voice used to be heard up to morning like the humm
Sufiyan Saori ate one night with satisfaction and said: Wh

Hazrat Fuzail said: If you cannot keep awake at nig at day time, know that you have been deprived of goo sins have become great. Rubi said: I spent many night Imam Shafeyi. He used to sleep very little at night. Abu stayed once at the house of Abu Hunifa for six month his side on his bed for one single night. At first he use for half the night. While passing once by a people, he This man keeps awake the whole night. He said After-wards he used to keep awake the whole n Malek-b-Dinar said: One night I forgot my duty and found in dream a beautiful young girl with a letter in he me: Can you read this letter? I said Yes. She handed ove which contained:-

What! joy and hope have destroyed you!
Has your mind forgot the hope of Hurs?
You will stay in paradise without death.
You will make enjoyment then with Hurs.
So rise up from sleep, it is best for you.
Reciting Quran in Tahajjud is better than sleep.

Mosruq once started on pilgrimage and spent the prostration. It is narrated that Wahab-b-Munabbah di side on bed for thirty years. Solaiman Taimi prayed Fa with the ablution of Isha.

CAUSES OF MAKING NIGHT-WAKING

Know, O dear readers, that night waking is difficult fo but it is easy for one who has got by God's mercy the s conditions of night-waking. The open conditions are four-(drink much It begets sleep and there is trouble in prayer used to advise his disciples: O congregation of disciples, don't drink much. If you do it, it will increase your slee repent much at the time of your death. To reduce stomach f of food is good. (2) Not to make too much labour at day tir labour brings too much sleep. (3) Not to give up a little slee it is sunnat for night waking (4) Not to commit sins at day, heart hard and creates barrier to get mercy of God. Sufiyar account of one sin, I have been deprived of prayer at night He was questioned: What is that sin? He said: I said in my n man weeping: This he is doing for show of people.

SECRET CONDITIONS OF NIGHT WAK

(1) To keep the mind safe from hatred of the N innovations and the sorrowful thoughts of the worl

engaged in worldly pursuits, it does not become easy for him to pray at night. If he stands in prayer, thoughts of his worldly actions come in his mind.

(2) to keep fear of God strong in mind and to lessen hope. When a man thinks of Hell and of the next world, his sleep goes away and fear comes in his mind.

(3) To know the excellence of night prayer and to hope for that.

(4) Love for God and strength of faith greatly encourage night-wakefulness, as night prayer is nothing but to hold secret talk with God. He knows the condition of mind and sees whatever faults the mind has got. Forviveness is to be sought for these faults to God. When there is love for God, you will love loneliness without doubt and taste in monazat. This taste will give you encouragement to wake up at night. This taste should not be removed as wisdom and wise sayings testify it. The sage Fuzail- b-yeaz said: When the sun sets in, I become glad in darkness as I can stay then with my Lord in loneliness. When it rises up, I become sorry at the advent of men to me. A certain learned man said: "The pleasure which a Sufi gets in Monazat at night can be compared with that in Paradise.

SIX STAGES OF NIGHT-WAKING

(1) **To keep awake the whole night**. This is the highest rank belonging only to the strong who are always engaged in divine service, those who get taste in monazat to Him., This is the food and life of their souls. For this reason, they feel easy to keep awake for the whole night. They sleep at day time when the people remain busy in worldly deeds. This was the practice of some early sages and saints. They used to say morning prayer with the ablution of Isha prayer. Abu Taleb makki narrated this from 4o narrators. Among them, there were Sayyed-b-Musayyeb, Sufyan-b- Solaim, Fuzail-b-Yeaz, Wahab-b-Ward, Taus, Wahab-b-Monabhah, Rabiy-b-Khasem, Hakam, Abu Solaiman Darani, Ali-b-Bakar, Abu Abullah, Abu Asem, Abu Zaber Salman, Malek-b-Dinar, Solaiman Taimi, Eazid Rakkashi, Abu Hazem, Muhammad-b-Munqader and others.

(2) **To keep awake for half the night.** Such men were innumerable. Their habit was to sleep in the first portion out of three portions of night and the last portion out of six portions of night. Their time of prayer was at mid-night and that is better for it.

(3) **To keep awake for one third of the night.** For this, they used to sleep up to mid night and then in the one sixth portion of the night. They liked to sleep in the latter part of the night as the slumber of morning is removed by that. Hazrat Ayesha said: I did not see the Prophet but in sleep after Sehri time.

(4) **To keep awake in one sixth portion of the night.** It is the middle of the later part of the night and before one sixth portion of the night.

(5) **Not to observe any time of night for prayer.** Such a man keeps awake at the first part of the night till sleep prevails over him. When he wakes up, he prays. When he again feels the urge of sleep, he goes to

bed. Thus he gets up twice and sleeps twice during the same night. This is difficult but better. This was the habit of the Prophet, some great companions and Tabeyins. The Prophet sometimes kept awake for one third of the night, sometimes two thirds and sometimes one sixth. God says: your Lord knows that you stand in prayer nearly two thirds of the night or half or one third. Hazrat Ayessha said: The Prophet used to get up on hearing the crowing of cock. This happened in the last portion out of the six portions of the night.

(6) **This is the lowest waking.** To keep awake to the measurement of four or two rak'ats of prayer or to remain busy in Zikr and invocations for one hour. For this he gets the rewards of waking up for the whole night. The Prophet said: Pray at night even through it is to the length of the time of milking a goat.

EXCELLENCE OF SPECIAL NIGHTS AND DAYS

To do divine service in the nights which have got excellence is sunnat. The number of these nights is fifteen. Nobody should neglect these nights as these are the reasons of good deeds and the best time for trade in religion. If a man is indifferent at the time of season, he cannot make profit. These nights are the following. Six odd nights of the last portion of Ramzan including the Blessed night the night, of 17th Ramzan in which the believers and the infidels met Badr.

The remaining nine nights are as follows: The first night of Muharram the night of Ashura, thee first night of Rajab, the 15th night of Rajab, the 27th night of Rajab as it is the night of Prophet's ascension to heaven. The Prophet said about this night of mercy: If a man does good deeds in this night, he gets the rewards of one hundred years He who prays 12 rak'ats in this night reading in each Rak'at chapter Fatiha and one chapter of the Quran Tashahhad once and sends blessings on the Prophet one hundred times, invokes for himself what he wishes for him in this world and the next and gets up at dawn with fast, God accept all his invocations. Then there is the middle night of Shaban. One is to pray one hundred rak'ats of prayer and recite Faitha, ten times Ikhals in each rak'at. Then there are the night of Arafat and the two nights of two I'ds. The Prophet said: One who wakes up in the nights of two I'ds, his soul will not die when all souls will die.

There are nineteen days of excellence: The day of Araft, the day of Ashura, the day of 27th Rajab (If a man fasts on the day, he keeps fast as it were for sixty months and God sends Gebrief on this day with His message), the 17th day of Ramzan (the day on which the battle of Badr was fought), the 15th day of Shaban, the Jumma day, two day of two I'ds, ten days of Zilhaj and the day of Tashriq. The Prophet said: If the day of Jumma is safe, all the days are safe. If the month of Ramzan is safe, the whole year is safe.

====== **THE END** ======